

Saint Paul's Church
Chester, Pennsylvania.
1703 - 1903

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Minister to the French
Paris, France



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1858.

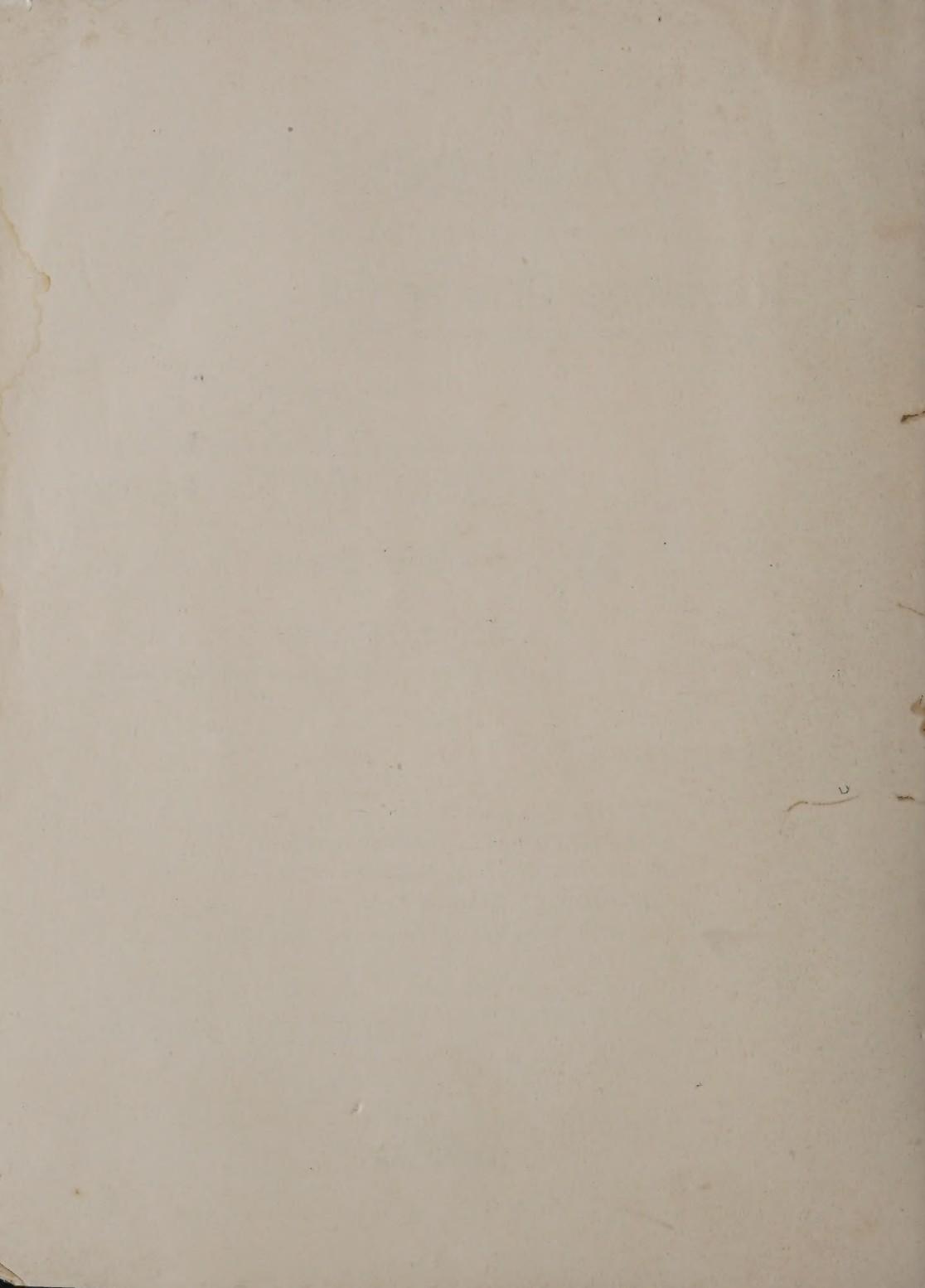
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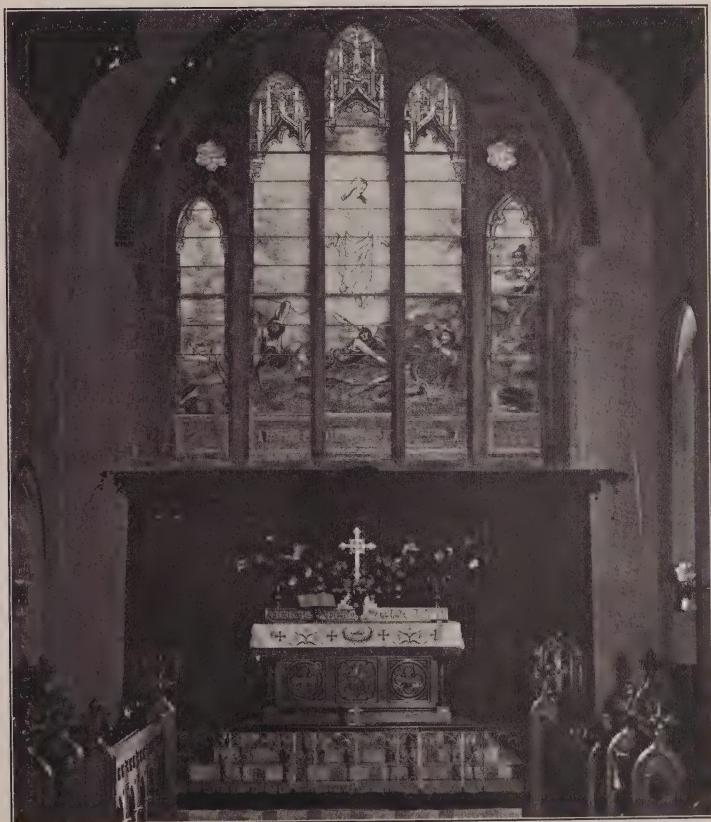
Wm Minton Harper



The
Two-Hundredth Anniversary
of
“Saint Paul’s, on Delaware.”
1703-1903.



SAINT PAUL'S CHURCH, 1903.



IN MEMORIAM, REV. HENRY BROWN.

**Sunday,
January Eleventh.**



During the week preceding Sunday, the eleventh of January the beautiful Chancel window, representing the Conversion of Saint Paul, the work of Tiffany & Co., of New York and the gift of the people of Saint Paul's in memory of their late loved Rector, the Rev. Henry Brown, was put in place, and the services on this day were more or less of a memorial character.



*"Lord, how can man preach thy eternal word?
He is a little crazie glass;
Yet in thy temple thou dost him afford
This glorious and transcendent place,
To be a window, through thy grace.

But when thou dost anneal in glasse thy storie,
Making thy life to shine within
The holy Preachers, then the light and glorie
More rev'rend grows, and more doth win;
Which else shows watrish, bleak, and thin.

Doctrine and life, colours and light, in one,
When they combine and mingle, bring
A strong regard and awe; but speech alone
Doth vanish like a flaring thing,
And in the ears, not conscience, ring.*

GEORGE HERBERT.



The Sermon.



Rev. XXI, part of the 18th and the 19th and 20th verses: "And the city was pure gold like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh a jacinth; the twelfth, an amethyst."

We have but one description of the Heavenly Jerusalem. It is that which St. John beheld in a vision. "I saw" he said "no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it and the Lamb is the light thereof."

But the beauty of that city was not the beauty of sameness, however glorious. The city indeed was pure gold—it reflected the glory of God and of the Lamb. It was like unto pure glass, there was no alloy or earthiness. God was the light that illuminated all, and the city sent back the glorious light that emanated from Him. But we are told that the foundations, or rather the walls, were of precious stones, jasper and sapphire and chalcedony and emerald. The virtue of a precious stone is its power to separate and reflect some single color or play of colors that exist in perfect combination in the pure light. Thus the jasper reflects the light green, the sapphire the blue, the emerald the darker green. Thus in that heavenly city, while God is the light and the glory thereof, the individuality of His saints is preserved and the beauty of the city is the beauty of diversified perfection.

If that be so of the Heavenly Jerusalem, it is pre-eminently true of "Jerusalem that now is." God gives to each man his individuality and the sphere in which to exercise it. The perfection of his life consists in the faithfulness with which he reflects the one divine quality which it is his nature to reflect.

Christian experience can not be the same with every man and christian service varies with the age and the need of the world. In days when an Emperor could avenge an insult by wantonly slaying thousands of his subjects, God raised up an Ambrose to withstand him to the face. A John of Antioch is gifted with such eloquence that he can sway the multitude and make them subservient to his

bidding. A Savanarola can cause the Medici with all their wealth and power to tremble at his words. A Patteson and a Hannington can bear the message of the Gospel to distant lands and savage tribes and crown a life of sacrifice and suffering with a martyr's death.

But there are other spheres of service. These men stand like mountain tops in solitary grandeur. There are also the sweet valleys of a gentler though equally blessed service. It is to a life so lived that we direct our thoughts to-day.

The longest Rectorship of the two hundred years of parish existence of Saint Paul's Church was that of the Rev. Henry Brown. Entering upon his rectorship March 1st, 1863, and resigning March 1st, 1893, he rounded out a full thirty years as rector and in the providence of God was permitted to be with us as Rector Emeritus more than five years longer.

He was not a young man when he assumed the Rectorship, being already 48 years old. He was not untried in service, having been in the active ministry for nearly a quarter of a century. He gave to Saint Paul's the vigor of his manhood. He had both the hopefulness of youth, not yet having reached the period when faces turn backward; and the ripeness of an experience gained by his already long ministry. He gave to the church also, the sympathy of one who had reached the meridian of life and whose already tender nature had been mellowed by suffering.

His Rectorship covered perhaps the most important period of our church history. Chester was awakening after a long sleep. Settled in 1643 it had, according to the census of 1850, after an existence of 207 years, a population of only 1667. By 1860 the population had nearly trebled, reaching 4631. Another decade and this number was more than doubled. In 1880 the population had reached 14,996; in 1890, 20,226, and it is safe to say that at the time of Mr. Brown's resignation in 1893 there was a population in Chester of at least 23,000. Thus his Rectorship began in a town of 5000 and ended in a city of 23,000. How great the opportunity and how great the responsibility! How well he met the one and discharged the other is known to all.

Who can appreciate a pastor's life? It must be a *studious life*. St. Paul exhorts Timothy to give "attention to reading, to exhortation, to doctrine." There is to be the constant adjustment of the unchanging divine truth to changing human conditions. To be enabled to do this one must have a deep and spiritual apprehension of divine truth and a wide and comprehensive grasp of human conditions. There must be the power of divesting truth of its accretions. The flock is to be fed and the pastor must be possessed of the food. As St. Peter looked upon the impotent man he said:

"Silver and gold have I none, but such as I have give I thee." The pastor must first *have* before he can *give*.

It must be *an unworldly life*. "The love of money," says St. Paul, "is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love, patience, meekness."

Yet it must be alive to every human interest; studious but active; in the world but not of it.

If this is the life of the minister of Christ, we are ready to cry out with the Apostle "Who is sufficient for these things?" Who but one divinely called could undertake it? Yet to the one who feels that call there is in the ministry a joy unspeakable for which he will gladly sacrifice all other.

Think, my brethren, of a thirty-years Rectorate. Thirty years of life before the public; confronted by all conditions. A life in which there can be no concealment and on which a single blot will mar all. What are words uttered from the pulpit if the life gives them the lie? The Rector must be wise to seize every opportunity for advancing. He must urge the laggard. He must be patient with the man who thinks the Church is only for the present generation or who has no missionary spirit—whose vision is bounded by his own day and Parish. Love of God, that will keep his faith and trust bright in the darkest hour; love of man, that will cause him to labor and to strive after many rebuffs—these must be pre-eminent.

With the early years of Mr. Brown's ministry here, many of the congregation are better acquainted than myself. Many of you he has baptized. Arrived at years of discretion he has presented you for Confirmation. He has uttered the solemn words that have united you for life with the partner of your choice. He has visited you in sorrow. He has cheered you in sickness. In the bitter hour of separation from your loved ones he has pointed you to Him who is the Resurrection and the Life.

I never met him until my call to Saint Paul's. From that day until his death, I experienced but kindness and support from him. There was no word of criticism or unfriendly attitude toward any change in the method of conducting service.

I shall ever cherish the words uttered by Mr. Brown a short time before he died. "I want to tell you that everything that you have done has been for the improvement and brightening of the church service. There are many things which an old man, who has been for many years in a parish, does not think of and which might add greatly to the attractiveness of the service. All that you

have done has been of this character and there is nothing that I could wish otherwise."

As father and son we walked together, the one aim of the lives of both being the winning of men's souls to Christ and their up-building in His faith and love.

We can say of Mr. Brown what the old poet said of the "goode man of religion" that he

* * * truly would Christ's holy gospel preach,
And his parishioners devoutly teach
Benign he was and wondrous diligent,
And patient when adversity was sent.
This noble example to his flock he gave
That first be *wrought* and afterwards he *taught*
Out of the gospels he that lesson caught,
And this new figure added he thereto—
That if *gold* rust, then what should *iron* do!
And if a *priest* be foul on whom we trust
No wonder if an *ignorant man* should rust.
But Jesus bore which owns no pride or pelf
He *taught*—but first *he practiced it himself*.

I can only pray that should it be the will of God that I remain until the infirmities of age remind me that stronger hands must take the work and I must wait the Master's call to a higher service, that I may have the grace to give to my co-worker and successor the same love and help that was given to me, and that I may receive from him the same affection and devotion which I have ever felt towards Mr. Brown.



*"Watchman, tell us of the night;
Higher yet that star ascends.
Traveller, blessedness and light,
Peace and truth, its course portends.
Watchman, will its beams alone
Gild the spot that gave them birth?
Traveller, ages are its o'er;
See, it bursts o'er all the earth.*

SIR JOHN BOWRING.

HEN. COMPTON
B^{ISH}. OF LONDON.

1675



HENRY COMPTON, BISHOP OF LONDON, 1675-1713.

BY KIND PERMISSION OF REV. MORGAN DIX, D. D., AND TIFFANY & CO.

Sunday,

January Eighteenth.



On this, the first day of the Bi-centennial Celebration, there was a special Musical Service both morning and evening. At the morning service the Rector preached an historical sermon and in the evening the pulpit was filled by the Rev. William Howard Falkner, Rector of Saint Peter's Church, Baltimore, Maryland. The music at both services was of a high order and indeed throughout the Celebration Mr. George C. Tenant and the Choir filled their part well and added largely to the impressiveness of the different services.

The Sermon.

The text was taken from the Gospel of Saint Matthew, XXVIII chapter, 19th and 20th verses: "Go ye therefore and teach all nations * * * * and lo, I am with you alway, even unto the end of the world."

"These are probably the last words that the Disciples heard from the lips of the Master. They are a command and an assurance; a call to labor and to trust. How faithfully the command was obeyed is recorded in the struggles, sacrifices and sufferings of the early missionaries on this continent. The fact that the Church survived its struggles and exists to-day, is the verification of Christ's promise of perpetual presence.

While there were Chaplains on all important English vessels and undoubtedly they accompanied the Cabots on their cruises of the Atlantic coast and Martin Frobisher as he sailed along the shores of Hudson's Bay, the first recorded service in the English language in the territory now comprised within our own country was in 1579, when Sir Francis Drake entered the bay, now known as Drake's Bay, on the coast of California. Francis Fletcher, his Chaplain, read the service of the Church of England and preached. The spot is now marked by the largest cross in the world, known as "The Prayer Book Cross," erected by that eminent Churchman and philanthropist, the late George W. Childs, of Philadelphia.

When in 1603 Martin Pring, bearing southward from the coast of Maine, took refuge in what was afterward known as Plymouth

Harbor, the little company landed and for six weeks the services of the Church of England were regularly maintained. Subsequently all sailed for England. How strange that seventeen years after, the same spot should be the place of landing of those who rejected the ministry and liturgy of that same Church!

Ineffectual attempts at colonization were made and religious services were conducted at various points, notably at the mouth of the Kennebec river in Maine, where a colony was planted by the same Company and at the same time (1607) as, that at Jamestown, Virginia. A Church was built and the services of the Church regularly held for over seven months. The Jamestown settlement was, however, the first that was permanent.

Before the expedition started for its distant destination an ordinance was passed under the hand of the King and Privy Council directing that "The Word and Service of God be preached, planted and used, not only in the said colonies, but also, as much as might be, among the savages bordering among them, according to the rites and doctrines of the Church of England." Thus we see the care of the mother country for the spiritual welfare of her colonies.

The place that religion held in the life and thought of the early settlers is wonderful to contemplate. Captain Smith writes from the Virginia Colony that they hung an awning from three or four trees to shield them from the sun; their walls were rails of wood; their seats unhewn trees; their pulpit a bar of wood nailed to two neighboring trees; yet they had daily common prayer, morning and evening. Every Sunday two sermons, every three months Communion, till their minister died. But prayers daily with a homily on Sunday they continued two or three years after until more preachers came.

The establishment of the services of the Church of England in Pennsylvania is of uncertain date. The first edifice was erected in Philadelphia and an appeal for a clergyman sent to London in 1695. While occasional services were conducted, the first regular missionary did not appear until 1698. Carlyle has said that "Universal history, the history of what man has accomplished in the world, is at bottom the history of the great men who have worked here." This is as true in the realm of Church as in that of State. When we think of the struggles and victories of the Church they group themselves around certain men—Bray, Keith, Talbot, Evans, Smith, White.

What a debt the Church in America owes to Commissary Bray! It was as a result of his labors and representations that the Society for the Promotion of Christian knowledge was formed and subsequently the Society for the Propagation of the Gospel in Foreign Parts. It was this Society that furnished and supported

most of the missionaries in America.

At the time of its establishment, outside of Maryland and Virginia, there were not fifty clergymen of the Church of England on the American Continent.

In 1698 Bishop Compton sent out the Rev. Evan Evans, to take charge of the Church in Philadelphia. Filled with zeal he extended his ministrations to Perkiomen, Radnor and many other places including Chester. It is to him that the people of Saint Paul's are indebted for the establishment of our beloved Church.

About this time the Rev. George Keith had become a convert to the Church of England. The Society for the Propagation of the Gospel therefore sent him in company with the Rev. John Talbot to make a missionary tour from New Hampshire to North Carolina. Incessant in labor; keen; logical and eloquent in discourse; these two companions produced a profound impression. Everywhere there was a revival of religion and great accessions to the English Church.

It was at the time of this spiritual awakening that Saint Paul's Church was built and it was one of these missionaries, John Talbot, who preached the first sermon two-hundred years ago. John Talbot! who can mention that name without the most profound reverence! Content to spend and be spent for his fellowmen, after a life of devotion and sacrifice, he was destined to deprivation and persecution in his old age.

The Church's growth was rapid. In 1704 Henry Nichols, who had become missionary at Saint Paul's, reported that half of the inhabitants of Chester were members.

In 1760 when the first convention of the clergy was held, Mr. Craig reported improvement at Chester.

Perhaps the greatest difficulty experienced by the Church in America was the need of Bishops to superintend the work, confirm those already baptized and ordain clergy." Repeated petitions went to the Bishop of London and to the Crown asking for relief but all without avail. Political causes in England and a dread on the part of other religious bodies in America, but the establishment of Bishops in America would bring about such a union of Church and State as prevailed in England frustrated every effort.

This subject is particularly interesting to us as Churchmen and as members of Saint Paul's. As Churchmen we can only wonder at the marvellous Providence that could preserve an Episcopal Church without the presence of a bishop for over a hundred years. Yet in all that time there was the firm belief in the episcopate as a divine and essential institution. It was necessary to send candidates to England for ordination. Many were lost and some did not return.

The modest request was made that four bishops be appointed. One for the Barbadoes and the Leeward Islands; one for Jamaica, the Bahamas, Bermudas; one at Burlington, N. J., for the east side of the Delaware river to the utmost bound of the King's domain, including New Foundland; one at Williamsburg, Va., for the west side of the Delaware to the utmost bounds of the British domain westward.

In this urgent appeal for Bishops, none was more zealous than John Talbot. As early as 1702 he, with Keith, wrote to the Society from New York, stating the earnest desire for a bishop "to ordain some, confirm others, and bless all."

Again and again these appeals were made and it was probably due to his earnest persistence, coupled with the enmity of a fellow clergyman who had been displaced for unbecoming conduct, that John Talbot was deprived of his stipend and in his old age reduced to poverty. But his life never shone with such a radiance as in the time of his humiliation. What a blessing that such a man should have been the first to preach the glorious Gospel of Jesus Christ in the first Saint Paul's Church!

With these facts before us we can understand the terrible depression of the Church during the Revolution. All the clergy in America were under the jurisdiction of the Bishop of London. Each had taken the oath of fealty to the Mother Country. Many, while their sympathies were with the Colonies, could not but feel the binding force of their ordination vows. They therefore felt compelled to resign their cures. There was no possibility of filling their places as there was no bishop to ordain their successors. Bishop White tells us that at the conclusion of the Revolution there was but one parish with a rector. That parish was Christ Church, Philadelphia.

Immediately after the close of the Revolution steps were taken to secure the Episcopate for America. England willingly consecrated the candidates sent from America. The other religious bodies in America, seeing that the possibility of the union of Church and State no longer existed, gladly withdrew all opposition.

Thus was the Church established in the United States. It was weak and feeble, but it was fully equipped. If "the strength of any fabric, whether it is a house, a state or a human life, is in direct proportion to the virtue and sacrifice that is wrought into it,"* surely our Church is strong, for its own past history is resplendent with the virtues and sacrifices of that army of uncrowned martyrs.

But we look forward as well as backward. God has given us a magnificent outlook. There is more spread out before our vision

* Rev. Ellwood Worcester, D. D.



IN MEMORIAM, S. A. DYER—S. M. ULRICH—
C. H. ULRICH.



IN MEMORIAM, REV. A. B. HARD—ESTHER W. HARD—
SALLIE H. FIERD—CHARLES H. HARD.

than could enter into the heart of our fathers to conceive. We have much for which to be thankful; we have more for which to be hopeful. I know of no parish before which there are greater possibilities than lie before our own. We have not become an antique. We are in the midst of a growing, throbbing, intelligent people. Shall we win them for God and His Church? The strength of our Church will be in "direct proportion to the virtue and sacrifice that is wrought into it." Will you help to make it strong?"



Children's Service.



A special service was arranged for the children of the Sunday School in the afternoon and was largely attended.

The address of the Rev. Llewellyn Caley, Rector of the Church of the Nativity, Philadelphia, added greatly to the interest of the occasion.

Mr. Caley began with the words of our Lord: "Ye are the light of the world." "Let your light shine." He illustrated his teaching by lighting seven candles at different periods in his address. The candles were of different sizes, from the smallest to the largest made, and he showed by these how both little and big folks, the rich and the poor, those lofty and those humble in station, should each and all be lights unto the world in their individual lives, being themselves illuminated by the love of Christ and the flame of the Holy Spirit burning in each heart. The address was exceedingly interesting and instructive and held the close attention of the children to the end, which came all too soon.

The offering of the Sunday School for the Bi-centennial Fund was made at this service and the Rector said a few words in heartfelt recognition and appreciation of all that the children had done toward the construction of the new Church and Parish Building.



Evening Service.



The Church was again crowded in the evening to listen to the Rev. William Howard Falkner, who preached a forcible and eloquent sermon from the text "Freely ye have received, freely give."

After a passing allusion to the history of the Church in America he said in part: "These words have no direct reference to the giving of money. If that idea is to be found in them at all it is by way of application of a far higher principle. They were spoken by Jesus Christ when He sent the Twelve out to do their first missionary work. As soon as our Lord had chosen these men as Apostles He gave them something to do. He sent them first to the lost sheep of the house of Israel and told them to preach, saying, 'The Kingdom of heaven is at hand.' And more, He gave them power to heal the sick, cleanse the lepers, raise the dead, cast out devils—and as the reason and the measure for its use He added 'Freely ye have received, freely give.'

He spoke of the Chosen Twelve; of the signal honor accorded them by being selected by the Master out of the whole number of His followers for the office of Apostles; in the power given them and in the service required, the use of that power in the service of God and for the good of others.

He spoke of blessings always carrying duties in their train. "It is certainly true" he said, "that, as a rule, we think a great deal of our privileges; that we allow them to foster our pride and so feel hurt if other men do not recognize them, if they do not give us the consideration and deference we expect, and that we pay comparatively little attention to the other side, to the duty that rests upon us because we have these privileges, to the obligation to be of service to others because of the blessings we have received. This is the thought I wish to leave with you this evening."

He spoke of the commemoration of this two-hundredth anniversary of the venerable parish of Saint Paul's; of the lessons its history taught; of the hopes and fears, the gains and losses, the times of cheer and the times of depression which those two hundred years had witnessed; alternations which come to every Church. Through all its growth in power and influence for good had been steady. "The gains" he said, "have more than compensated for the losses, and the lessons taught by those losses have led to greater effort, greater results."

He then spoke of the beauty of the new Saint Paul's Church and of the Parish Building, so admirably adapted to the wants and work of a great parish, and commended the members of the Parish for doing this without parting with the old property and for devoting the latter to the carrying on of a noble work among the colored people.

He spoke of the cost of the building, the way in which it had been met and the blessing which such use of money would be sure to bring and then closed by saying: "This is the Lord's doing and it is marvellous in our eyes."



*"Lord Jesu! teach thou me that I may teach them. Sanctify
and enable all my powers, that in their full strength they may deliver
thy message reverently, readily, faithfully and fruitfully! O make
thy word a swift word, passing from the ear to the heart, from
the heart to the life and conversation; that as the rain returns
not empty, so neither may thy word, but accomplish that for
which it is given."*

GEORGE HERBERT.



IN MEMORIAM, REV. ANSON B. HARD.

Sunday,
January Nineteenth.



Saint Paul's Church welcomed on Monday evening an honored guest in the person of the Rt. Rev. Henry C. Potter, D. D., LL. D., Bishop of New York, and the son of the Rt. Rev. Alonzo Potter, D. D., formerly Bishop of Pennsylvania and for many years a resident of Chester. His mother was an active member of Saint Paul's and foremost in all good works. He himself was confirmed in Saint Paul's Church.

The Church was filled to its utmost capacity and the music, by an augmented Choir of sixteen voices, added to the beauty of the service.

The Bishop took for his text the second verse of the eighth chapter of Deuteronomy, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep this commandments, or no." He spoke in substance as follows:

"This passage of Scripture refers to the history—the momentous history of God's ancient people, covering a period of forty years. The period that has elapsed since the founding of this Church is much longer than that."

"I feel somewhat embarrassed to know that on Wednesday night you are to have the history of the Church read to you, inasmuch as it was with a thought towards the splendid history of Saint Paul's that I intended to address you, at least in part, this evening. That history will, however, be much better written for you than I, a stranger, at least a practical stranger, among you, could give it to you."

"Yet it would be impossible for one to return to the place and the Church, once his home, without a look backward, not only on the life of the Parish itself, but on the life of that larger body, the Church general, of which it is a part."

"The majority of those who came to the shores of America in the early days, whether Swede, English, Dutch or French, came to escape not only religious but political oppression."

"When the Quakers led by William Penn left the old world for the new it was not because they had outgrown the need of sacraments but because of unrest under intolerance."

"My father, who was Bishop of Pennsylvania, was born a Quaker. In endeavoring to pleasantly open a conversation with a member of that Society, he spoke of that fact, only to be cut off sharply with the enquiry, "Who corrupted you?" I hope my father had the good judgment to reply, "Bishop White," for it was he who baptized and confirmed him."

"Two hundred years ago a great many people did not believe that the English Church in America knew anything about the Gospel. At the present time we are undergoing a transformation, that is opening the eyes of the people."

"The mistake of the post-reformation religious bodies is that they have been endeavoring to inject too much philosophy into their systems of religion. The aim of the Church is to bring you and me into accord with a divine life, not with human interpretations of that life. No religious body has been more clear in its adaptations to men than the Church whose children we are. Our Church has held itself aloof from tasks to which it has not been called."

"During the coal famine an article appeared in a leading paper advising that Churches be closed and the coal taken from the cellars and given to the poor. My answer was, Why not extend this to the theatres and the saloons? The Church of God should be the last place to close. Just as soon as the Church of God is removed, just so soon the morals of the world fall. We should go back to barbarism, for it is religion that has raised us from it."

"While in the harbor at Honolulu I was greeted by a lady who said, 'Bishop, I am glad to see you.'

Why, said I, who are you?

'Do you not remember me. I am the lady you met in San Francisco some months ago. I have been to Calcutta and other places since.'

Do you mean to tell me, I said, 'that you have travelled all over the world—and alone?'

Her answer was 'Yes.'

This is the outcome of religion. If it were not that Missionaries had been to all these places and spread the gospel among the heathen it would not have been possible for that woman to have made her journey, much less, to have made it alone and unmolested.

To my question as to how she was treated her answer was, 'With the most scrupulous courtesy.' "

"We are not here merely to cultivate our aesthetic sensibilities. We are here to take the divine standard into the world, into business, into politics, into your own community, and then into the nation. 'Ye are the salt of the earth.' "

"You may wonder why I am in Chester to-night. Chester and Saint Paul's have a tender spot in my heart. I was confirmed in Saint Paul's and my parents spent a large part of their time in Chester. As Chester has been my ecclesiastical home, may God make it the home of His grace and light to multitudes yet to come."



**Wednesday,
January Twenty-first.**



The evening of the twenty-first had been set apart in the programme of the week as "Historical Night." The exercises began with a short service, conducted by the Rev. W. H. Towle, Rector of Saint Luke's Church, Chester, after which an historical paper was read by the Rector's Warden, William Shaler Johnson.



The Church in the Delaware Valley Prior to 1700.

The adventurous spirits of the Old World seem to have coquettled with the lovely and fertile valley of the Delaware for many years before it was wooed and won by the Swede. Sunny Florida, blooming Virginia, rock-bound Maine, the hills of Massachusetts, the lowlands of Connecticut, New York and Maryland and the valley of the North river had been occupied some years before Peter Minuit, or Minnewit, with a colony of Swedes, made the first permanent settlement on the shores of the South or Delaware river, near Wilmington, in 1638. In the vicissitudes of conquest and occupation during the seventeenth century this river received many names. The Indians called it Poutaxat, Makerish-kisken and Wihit tuck; the Swedes, New Swedeland Stream; the Dutch, Zuydt or South, Nassau, Prince Hendrich and Charles river; the English, Delaware river. Just why it was called Delaware is not clear. Lord De-la-Ware only "touched" at the Bay on his way to Virginia in 1610, one year after the discovery of the river by Henry Hudson. One might wish that it had retained the beautiful name given it by Heylin, in his Cosmogony, "Arasapha."

The Dutch claimed to have built a small fort on the river in 1598. Of this no proof exists. In 1609 Hudson visited the Bay and "suspected" the existence of a large river. Lord De-la-Ware, as above stated, touched at the Bay on his way to Virginia in 1610. Captain Mey, from whom Cape May takes its name, explored the Bay in 1614. Captain Hendricksen visited and sailed about it in

HERE LIES INTERR'D H. BODIE O JAMES SANDELANDS MARCHANT

DEPARTED HIS MORTAL LIFE APRILE FE 2 1682 AGED 36 YEARS

VIVE MEM OR LETHI
V FUGIT HOR A



IN UPLAND IN PENNSYLVANIA WHO

1615, and was the first to ascend the river to the Schuylkill, which he discovered. Fort Nassau in the neighborhood of Gloucester Point, on the northern branch of Timber creek, was built by the Dutch, under Captain Mey and Adrien Tienpont, in 1623, but shortly afterward abandoned. It was at most but a small trading post and only occasionally occupied until 1651 when it was destroyed by the Dutch themselves. In 1630 Samuel Godyn and Samuel Bloodheart, who afterwards associated with themselves David Pieterzen, De Vries and others, purchased a tract of land on the south side of the Bay, extending from Cape "Hindlopen" to the mouth of the river, and named it "Swansdael." In 1631 Captain Heysen, with Gilles Osset and a colony, were sent to settle this tract. They landed and built a fort on the Hoornkill (named, doubtless after De Vries native place, Hoorn, and now Lewes creek) but in 1632 all were massacred by the Indians. This was known as De Vries colony.

De Vries himself left the Texel in 1632 reaching the Delaware in December. He visited the site of his unfortunate colony, sailed up the river to Fort Nassau, then unoccupied, was frozen in for a month in Hollender creek, saw several "whales" in the Bay and one in fresh water eight miles from the river's mouth and captured seven. He remained in American waters until some time in 1633 when he returned to Europe, leaving no colony behind him.

The grant to the Dutch Company, trading to the New Netherlands, which then included both the North and the South rivers, expired by limitation in 1618. The trade then became free to all, and in 1620 it was represented to the States General that there was resident at Leyden an English preacher (Mr. Robinson) well versed in the Dutch language, "who was inclined to go there(the South river) to live and that 400 families would go with him, both from Holland and England." Protection was asked and some special privileges. After some deliberation the request was refused. Three months later some of the associates of this Mr. Robinson sailed, on the Mayflower, from Delft Haven, and founded the Plymouth colony in Massachusetts. Had the request been granted the history, not only political but ecclesiastical, of the Delaware Valley might have been different. From our vantage ground of time the hand of God is visible in this as in all history. These men were better fitted than any others for the sterner conditions of life in New England and there God led them.

In the fall of 1637 Peter Minuit, who had been in the employ of the Dutch West India Company and Director General of the New Netherlands, from 1624 to 1633, but who, being recalled in the latter year, had afterwards connected himself with the Swedish Company, sailed from Gottenburg and arrived in the Delaware

in March, 1638. After some time spent in establishing a colony of twenty-four men on the banks of Minquas Kill, which he named the "Christina," and building a fort at that point, he sailed for home by the way of the West Indies and was lost at sea. This colony at Christina was, as stated above, the first permanent settlement on the Delaware.

Minuit was commissioned the first Governor of New Sweden. Peter Hollender, the second Governor, reached the Christina April 16, 1640. In November of the same year a Dutch colony, led by Jost Van Bogardus, under a Swedish grant, settled at a point four miles below the Christina. In 1641 a settlement was attempted by a party of New Englanders from the New Haven colony, on the east side of the river, but being attacked by the Indians and harassed by both Swedes and Dutch in trade, the attempt was abandoned.

In the month of February, 1643, nearly sixty years before the foundations of old Saint Paul's were laid, the good ships "Stoork" and "Renown," by some called "Swan" and "Fame," sailed up the Delaware, bringing to the then "wild west" the second Swedish colony and John Printz, the third Governor of New Sweden. With him came a Swedish soldier, by name Joran Keen, who afterwards became the first settler in Opplandt (now Chester) and whose daughter became the wife of the Scottish soldier James Sandelands.

From 1638 to 1656, while the Swedes controlled the valley there were but two churches established, one at Christina and one at Tinecon Island. The Lower Congregation, so called, comprised the section of the valley, on both sides of the river, below Marcus Hook—the Upper Congregation, the section above. There was no church in Chester prior to the building of Saint Paul's in 1702-1703. It has been suggested that the "Block House," "House of Defence" or "Country House" as it was indifferently called, which stood about eighty feet from Filbert (now Second) street and partially in the road way of Front street (now Edgmont avenue), may have been occasionally used by the Swedes as a place of worship, but this is not at all probable.

Governor Printz had built a fort, a mansion (Printz Hall) and a church at Tinecon. The church, a log structure, was completed and consecrated by the Rev. John Campanius in 1646. He remained in charge until his return to Sweden in 1648, when the Rev. Laurentius Carolus Lokenius succeeded him.

The Rev. Reorus Torkillus, who had come to this country with Hollender in 1640, died in 1643 and was buried in Fort Christina. The Rev. Matthias Nortunius, who came with Rysinge, returned

with him after the subjugation of New Sweden by the Dutch, under the redoubtable Peter Stuyvesant, in 1656.

From this time for over twenty years Domine Lokenius was the only Swedish missionary in the country, having charge both of the Church at Tinecon and of that at Crane Hook. Lokenius was a rather startling ecclesiastical type—speculating largely in land, drinking more than was good for him, often in trouble with his neighbors and the court, and, perhaps, as much sinned against as sinning. He died in 1688 at Crane Hook. The Rev. Jacob Fabricius, who came to the South river in 1677, was not a Swede. He was called to the church at Wicakoa in that year and was there in 1681. He had been in trouble with the authorities both in New York and Albany, but not as in the case of Lokenius through personal misdemeanor. He seems to have had a very high idea of the prerogatives of his office and held himself above the civil authorities. After his coming to Wicakoa his conduct seems to have been satisfactory.

The church at Crane Hook, about one and a half miles from Christina, on the south side of the creek, was a wooden structure built in 1667. During the first eighteen years of the settlement services had been held at the fort. According to Hazzard a small church had been erected in the fort in or about 1655.

After the reduction of the Swedish colonies by the "Hollanders" in 1656 it was determined to make a settlement in the vicinity of Fort Casimir, at Sand Hook, now New Castle, Del. It was called by the Dutch New Amstel. Here sometime previous to 1663 a small wooden church and a "house for the minister" were built. The Rev. Everardus Welius is said to have officiated here as early as 1657. He preached also occasionally at Crane Hook, but died early in December, 1659. After his death a certain Abelius Zetscoven, a student, not then in orders, conducted service at New Amstel, but did not administer the Sacraments. There were thus three places of worship on the South river in 1675—one at Tinecon and one at Crane Hook, served intermittently by the Rev. Laurentius Lokenius, and one at New Amstel, served by the layman, Abelius Zetschoven.

At a special court held by the Governor (Andross) at New Castle, May, 1675, it was ordered: "that the church or place of meeting for divine service in this town and the affairs thereunto belonging, be regulated by the court here, in as orderly and decent a manner as may be. That the place for meeting at Crainehook do continue as heretofore. That the church at Tinecon Island do continue as heretofore; that it serve for Upland and parts adjacent. And whereas there is no church or place of meeting higher up the river than said island, for the greater ease and convenience of

the inhabitants there, it is ordered, that the Magistrates of Upland do cause a church or place of meeting for that purpose to be built at Wickegkoo, the which to be for the inhabitants of Passyunk and so upwards, the said court being empowered to raise a tax for its building and to agree upon a competent maintenance for their minister. The last order was complied with in 1677 when the Block house, built in 1669 or shortly after (very possibly in 1671 when there were rumors of trouble with the Indians near Burlington) was fitted up for a church. Acrelius, writing about 1759 of the site of this old church, says: "On it stands Wicacoa Church with its parsonage close by, just upon the banks of the Delaware and having a very fine prospect." The same authority tells us that in 1697 "the Wicacoa and Tenakong Churches were still standing but in a ruinous condition." The present Church at Wicacoa, "Gloria Dei" occupies the same site and was completed, under the active administration of Provost Andreas Rudman, in 1700. The new Swedish Church, "Holy Trinity," located just back of the old fort at Christina (Wilmington) and built under the direction of the Rev. Ericus Bjork, Provost Rudman's energetic co-worker, ante-dated "Gloria Dei" just one year. Holy Trinity was completed and dedicated on Trinity Sunday, July 4th, 1699, and "Gloria Dei" on the first Sunday after Trinity, July 2nd, 1700.

Fort, Church, mansion and graveyard at Timicon have long since disappeared, the Church having been abandoned in 1700 when the new Wicacoa Church was completed. In 1759 the Church at Crane Hook, in which the last sermon had been preached on the fourth Sunday after Easter, 1699, had also disappeared, an orchard occupying the ground on which the Church and parsonage had stood, although the old burial ground was then still used to some extent. By 1850 this also had become but a memory.

These points of early history have been noticed because the Swedish Church was the first Episcopal Church in the Province of Pennsylvania and, it may be added, in the Delaware valley and also as bearing upon the tradition that a church building existed in Chester before the erection of Saint Paul's. The Episcopal Church may thus be said to have been planted on the shores of the Delaware, by the Rev. Reorus Torkillus, in 1640, and in that part of Chester, now known as Delaware, county, by the Rev. John Campanius, in 1646, for the Swedish Church possessed the historic Episcopate, retained the distinctive Orders of the Ministry, used a Liturgical service, and was at this time in full communion with the Church of England, they calling themselves "sister Churches."

Again Acrelius writes: "The Swedish and English united as ministerial bretheren; their object was no other than the promotion

and extension of christianity. They preached in each others churches. They annually held ministerial meetings together and consecrated each other's churches."

The union between the two Churches, that of Sweden and that of England was a very close one in the Province of Pennsylvania for nearly a century. Gloria Dei was thrown open to the congregation of Christ Church, Philadelphia, while the latter was being reconstructed in 1710. In 1715 the English held service in Gloria Dei for some time and in return for the kindness made the Church a present of Altar Linen. Swedish Pastors were invited to attend the opening services in English Churches. The Swedish ministers signed letters and memorials to the English Society in conjunction with the English clergy. When the Swedish missionaries went home the English missionaries signed testimonials for them. In parish vacancies the Swedish ministers supplied the English churches and English ministers the Swedish as need might be. The Rev. Ericus Bjork, of "Old Swedes," Wilmington, not only exchanged pulpits with the Rev. George Ross, both at Chester and New Castle, but also preached in English to our Church people in that town. He, with Rev. Andreas Hessellius and Rev. Abraham Lidenius had been commended by letter from the Bishop of London to the brotherly friendship and love of the American Churches.

The English Society aided the Swedish missionaries and in at least two instances paid their passage home in recognition of their assistance in the work here. In 1748 the Rev. George Ross preached the funeral sermon over the dead body of the Rev. Peter Tramborg, the beloved Pastor of Holy Trinity, Wilmington, and in the history of our own Saint Paul's, at this early day, we often find Swedish clergymen aiding in the good work when English clergymen were not to be had; administering the Sacraments, marrying, burying the dead, visiting the sick, conducting the services and preaching in the old Church.

No nobler or more disinterested missionary work was ever done than that by the Swedish Church and Government in the support of these missions from 1685 to 1785. Sweden had during those years no practical political or commercial interest in the Delaware valley yet she expended large sums and gave of her most devoted men in loving care for her far away children.

Is it then a matter of wonder that when the Protestant Episcopal Church in America was fully organized after the Revolution the Church of Sweden should gladly have transferred her distant children to its care?

While writing of this, generally speaking, simple and upright people, it is well to note that they lived for the most part in amity

with the Indians about them. The settlers in the Delaware valley were happily situated in this respect. The various tribes of the Lenni-Lenape, then occupying this section of the country had been conquered years before by the fierce confederacy of the "Six Nations" and reduced to vassalage, being forbidden even to make war without the consent of their distant masters. They had thus become an un-warlike people and there are but few instances of trouble between them and the whites except when some roving bands of the Senekas or Minquas visited the valley. No comparison whatever is possible between the early settlers on the Delaware and those in New England and other sections, in respect to their dealing with the Indians. The former found a conquered and broken spirited race, the "petticoat" Indian of the Delaware valley, whom their masters and the more southern people called in derision "squaws" and who were in many instances made slaves of by the whites—the latter were surrounded by fierce and powerful tribes which had held in check and driven back even the dreaded "Six Nations."

The Indians were treated with kindness by both Swedes and Dutch and in the early story of the Delaware valley there is but one recorded instance of a general massacre—that of De Vries' little colony, in 1631, which was due to the indiscretion of its leader and in which but very few Indians would seem to have been engaged.

After the English secured control of the valley the policy of justice and kindness toward the Indians still generally prevailed and, as we have seen, there was little in the disposition of the surrounding tribes to render stringent measures necessary.

About the close of the seventeenth century and within the first ten years of the eighteenth, beginning with the erection of Christ Church, Philadelphia in 1695, no less than eight English Episcopal Churches were built and parishes organized within a radius of thirty miles of Philadelphia, making with the Swedish Episcopal Church at Wicacoa, nine. Later on Swedish Churches were built at Swedesboro, Penn's Neck, Kinsessing and Upper Merion.

One of these early English Churches was Saint Paul's at Chester. Here there had been adherents of the Church of England for some time, even before the coming of Robert Wade, the first Friend, in 1675, and they, with the descendants of the original Swedish settlers who naturally affiliated with the Church, formed a large part of the population when Saint Paul's was built. The evidence, however, is conclusive that there was no Church building in Chester, Swedish or other, prior to the construction of Saint Paul's in 1703 if we except the Friends' Meeting House, built in 1687 and replaced by a more permanent structure in 1693.



IN MEMORIAM, M. S. H. ROBERTSON.

The Three Missions.



"An order of King and Council is said to have been made to commit unto the Bishop of London, for the time being, the care and pastoral charge of sending over ministers into our foreign plantations, and having the jurisdiction over them. But when the present Lord Bishop of London (Bishop Compton) was advanced to that see in 1675, his lordship found this title so defective that little or no good had come of it. For it being left to such as were concerned in those parts to provide for the transportation of such ministers as should be appointed or allowed by the Bishop, there was so little done that he found there were scarce four ministers of the Church of England in all the vast tract of America. * * * * His lordship prevailed with his majesty, King Charles II., to allow to each minister or schoolmaster that should go over, the sum of twenty pounds for his passage. * * * * And as a further great favour, it was ordained, that from that time, every minister should be one of the Vestry of his respective parish. * * * * At that time there was no Church of England minister either in Pennsylvania, the Jerseys, New York or New England, only the Chaplain to the fort at New York. * * * * The Bishop of London did constitute and appoint the Rev.. James Blair to be his commissary in Virginia and afterward the Rev. Dr. Bray as his commissary in Maryland who was assisted by the generous contributions of Her Royal Highness, the Princess of Denmark, our present gracious queen. * * * * A private Society was formed to meet, consult, and contribute towards the progress of christianity in foreign parts. * * * * Soon after the late happy revolution when our glorious deliverer, King William, had rescued the Church of England and the Protestant religion from extreme dangers; it was then by divine Providence a more favorable opportunity for soliciting and promoting this blessed design of propogating the Gospel in foreign parts; and accordingly at this happy juncture a proper application was made by the Arch-bishops and Bishops to the King, who accordingly granted a Charter dated April 16th, 1701, for the erecting a corporation or society for the propogation of the Gospel; in foreign parts. * * * * Upon the accession of her present majesty (Queen Anne, daughter of James II. and Anne Hyde and wife of Prince George of Denmark) March 8th, 1702, to the throne this work of propogating the Gospel

in foreign parts had a new life and vigor put into it. * * * * Mr. Henry Nichols was settled as minister in Upland, Pennsylvania, with an allowance of fifty pounds per annum from the society."

The foregoing extracts are taken from a work entitled "An Account of the Society for Propogating the Gospel in Foreign Parts; established by the Royal Charter of King William III.; with their proceedings and success and hopes of continual progress under the happy reign of her most Excellent Majesty, Queen Anne. Printed by order of the Society, John Chamberlayne, Secretary, 1706."

The Rev. Mr. Clayton, who was in Philadelphia during, or shortly after, the erection of the first Christ Church, in 1695, and the Rev. Evan Evans, his successor in the rectorate, and under God, the founder of Saint Paul's Church, Chester, were both sent out by Bishop Compton prior to the incorporation of the Society. The Rev. Henry Nichols, first Rector of Saint Paul's and in charge also of the missions at Marcus Hook and Concord, came out in March 1704, and continued with the missions until 1708. April 17th, 1707, he married Elizabeth Gatchell, of Chester, and his first child, born February 22d, 1708, was buried in Saint Paul's Churhyard. He went, later in the year to Saint Michael's Parish, Maryland, where he did good work.

The Rev. Dr. Bray, Bishop Compton's Commissary in Maryland, was probably the man who did most to further the organization of the Society for the Propogation of the Gospel in Foreign Parts and it was largely through the effort of Thomas Tenison, Archbishop of Canterbury from 1694 to 1715, that the Charter was obtained.

From Humphrey's History of this Society, published in 1730, we take the following: "He (the Rev. Evan Evans) went frequently to Chester, Chichester and Concord, to Montgomery and Radnor, each about twenty miles distant from Philadelphia, and to Maidenhead, West Jersey, about forty miles distant." * * * * The people of Chester county showed a very early zeal to have the Church of England worship settled among them. * * * * Chester, the chief town of the county, is finely situate on the river Delaware, at that place three miles over, the road for shipping here very commodious and safe and so large that a royal navy might ride there. The people here were stirred up by Mr. Evans' preaching to engage in building a church; they erected a very good brick fabric, one of the neatest on the continent, at the sole expense of private subscriptions of the church members. It was opened on Saint Paul's day and therefore called Saint Paul's. * * * * The Rev. Mr. Humphreys

(1714-1724) used to preach once a month at Chichester (Marcus Hook) where the people had built a convenient chapel *upon his persuasion* and promise to attend them once a month. * * * * He used also, once a month, to visit the small neighboring town, Concord, where he had a good number of people for his hearers, who have *since*, for the more decent performance of divine service, built a little chapel."

The mission at Marcus Hook, to which allusion is made in the extracts from Humphreys History given above, was, in its inception, identical with that at Chester. Walter Martin as well as Jeremiah Collett, both inhabitants of Chichester, were among the little band of Episcopalian who formed the Chester mission, both were members of Saint Paul's during their lifetime and both were among those who organized Saint Paul's parish in April, 1704. In 1699 Walter Martin conveyed to the "inhabitants of Chichester" by deed of gift a lot of ground on "New street" for a Church and burying ground. The lot is described as being bounded by lands of James Brown, Jonas Sanderlyn and William Flower. A small lot 40 feet by 40 feet within these bounds was reserved, the balance amounting to nearly an acre of ground. The deed of gift, dated December 18th, 1699, contained the following conditions: The ground was to be used for a church or free burying place; the inhabitants to build a church chapel or meeting house to the honor and service of God, "Quakers or reputed Quakers only excepted;" the privilege of securing the lot by the erection of a church edifice was confined to such as owned "the two ordinances of the Sacraments of baptism and the Lord's Supper, viz: water baptism, that is by sprinkling or dipping; and the Lord's Supper of bread and wine; and such as own the resurrection of the bodies of the dead; and own the ordinances of singing of psalms in the praise of God in the congregation or in their families; and such as own the taking of an oath on the Bible according to the laws of England, if lawfully called thereto for the confirmation of the truth."

The lot was secured to the Episcopalian, according to the records, by "sundry persons, adventurers from England, Scotland and Ireland, into the Province of Pennsylvania, being well principled in and affected to the pure Apostolick and primitive doctrine and discipline of the truly Episcopal and Protestant Church of England," who purchased an old frame house from Jane and Tobias Hendrickson, in 1702, for about £5, and removed it to the lot given by Walter Martin and fitted it up during the same year for divine service.

It would seem from the extracts quoted above that this "old frame house" was replaced in the early years of Mr. Humphreys ministry by a "small frame chapel," though it is quite as probable

that the “old frame house” of 1702 and the “small frame chapel” of 1716 were one and the same. When the mission was organized as a parish is not so clear. Probably not before 1716 at least. A small brick church was erected in 1745 and at this time it received the name of Saint Martin’s in honor of Walter Martin the donor of the land who had died in 1719. Previous to 1716 the mission was an adjunct of Saint Paul’s. In the History of the Society it is alluded too in the following terms: “This chapel is very convenient for aged people, youth and servants (who cannot go so far as to Chester) to come to hear divine service.” This was, as stated, in the Rev. Mr. Humphreys time, and after 1716, and the terms “chapel” and “congregation” are used, but not “church” or “parish” until later.

The “small brick church” was replaced in 1846 by the present edifice built upon the same site.

As to the organization of the mission at Concord into a parish there is some doubt though it would appear to have been later than that of Saint Martin’s. The first church building was erected in 1727 and the records, we are told, do not go back of that year as those of Saint Martin’s do not go back of 1717. This first building was but a temporary structure, probably frame, as a “brick end” was added to it in 1733, partly through the proceeds of a lottery. The present Saint John’s church was built in 1833.

These three churches, Saint Paul’s, Chester, built in 1702; Saint John’s, Concord, built in 1727, and Saint Martin’s, Marcus Hook, built, possibly, in 1716, were united under one ministry until 1798, the clergyman in charge being always resident in Chester with the exception of the Rev. Mr. Craig who for the last two years of his ministry may have resided in Marcus Hook, as he was buried under Saint Martin’s Church.

About 1798 Saint John’s began its existence as a separate parish but Saint Paul’s and Saint Martin’s remained connected until 1851.





OLD ST. PAUL'S GRAVEYARD.

The Story of Saint Paul's.



Whatever else the settler in a new country may do without, he must, sooner or later, have a burial ground. The old Swedes had one at Christina and one at Tinicon Island. Much however as they loved the "water road" both of these were too far away to be convenient for the pioneers at Upland, and so at a very early day they had one of their own. They chose for the resting place of their dead the crest of the first earth ripple along the Delaware from which the ground sloped gently south and west, to the river, whose water line was then near, or north of Front street and to the tidal waters of Opplandt Kill.

In the first year of the eighteenth century, when our story begins, Upland had become Chester, but had not yet been formally laid out as a town, the petition for that purpose having been granted during that year. A few graves, most if not all, being simply mounds of earth, with no stone to record who lay beneath, were then scattered over a small part of the rise, about half-way between the then proposed High (now Market) street and what was known afterwards as "Lover's Lane," later as "Back Street" and now as Welsh street, for some of the streets of Chester have changed their names as often as a thrice consoled widow.

From this spot, looking to the right could be seen the small cluster of buildings forming the village, among which the first Friends' Meeting House, the "Double House," so called from its size, of the elder Sandelands, in which the first Provincial Assembly met in December, 1682, the stone court house and prison, the Yeates' granary, the Block House or House of Defence, possibly erected at the time the Swedish Company had a tobacco plantation here, and already falling into decay, and the residences of David Lloyd, Jasper Yeates, John Hoskyns, the younger Sandelands and Thomas Barber, were conspicuous, and farther to the west, across the creek, the Essex house of Letitia Wade, where her husband, Robert Wade, in 1682, had entertained William Penn on the day on which he first set foot on Pennsylvania soil, and not far away, at the corner of what is now Penn and Third streets, the "Boar's Head Inn," in which Penn passed a part of his first winter in his new domain. In front stretched the green of the Church Land and to the left, close to the then river bank, stood the lone house of Neales Laerson, near the site of which David Lloyd was soon to build his

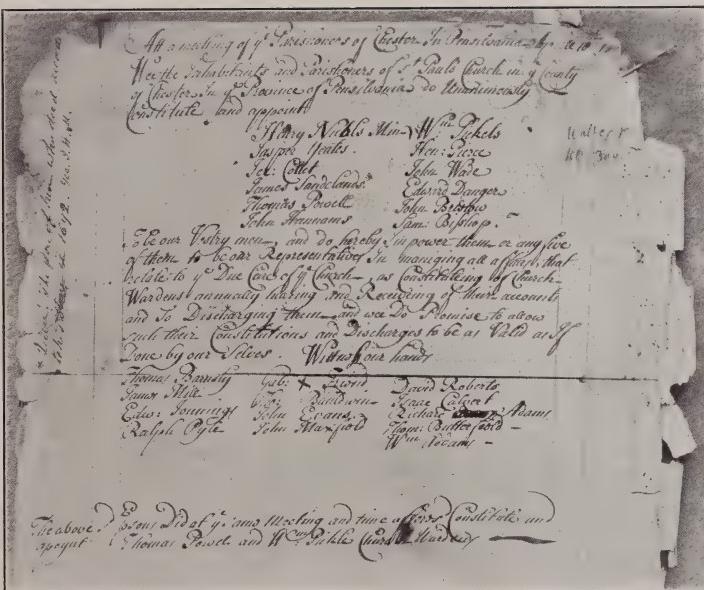
new residence, known later as the Porter mansion. Then, this section showed nothing, of the stirring life of to-day—a slumbrous hamlet with perhaps a small group of men gossiping at the corner of Front and James streets, here and there a stray pedestrian or horseman on business bent, a team or two on the old "King's Road," and the smoke from a few scattered farm houses for a background.

Somewhat apart from the other graves in this primitive "God's Acre" was that of James Sandelands, one of the pioneers of the settlers, whose wife was the daughter of the original proprietor, Jorian Keen, and who, at the time of his death in 1692, was one of the largest landholders in Chester, and of whom the old St. Paul's Church was, in a certain sense, a memorial, though not exactly in the sense the word is used to-day.

At that time though Philadelphia had ceased forever to be the "Quaker City," "peace brooded o'er the whole domain." Peace was assured to the unwarlike dwellers in the City of Brotherly Love by the wise policy of the Swedes in the past, the docile character of the river Indians, conquered and broken by their northern foes and later by the sturdy belt of Scotch-Irish settlements which held the more dangerous tribes in check and suffered severely at times as the watch-dogs of the Province.

Peace without—but alas, war within, and anything but civil war. For some years the Keithian schism had shaken the little Commonwealth of Friends to its foundation and shattered their dream of the future "Quaker State." George Keith was a Friend himself and stood high in their esteem for he was an able and an educated man. His simple contention was that while he believed sincerely as ever in the "inner light," he had come to see that for practical use in this world "the candle must have a candlestick."

Simple as it was it struck at the very root of their faith. A bitter controversy followed. The vigor of the language used in polemic controversy in those good old times might have given points to a modern cow-boy. Controversialists, both religious and political, then as now, were one ideaed, though the aggressive personality of those days has now given place to an armed truce. Keith was expelled, or seceded, from the fold. He went to England, took orders in the English Church and returned to be the first missionary of the Society for the Propagation of the Gospel in Foreign Parts, and, with John Talbot, to carry the message of the Church from New England to the Carolinas. That schism was, in one sense, the opportunity of the Church, but it must not be forgotten that the Church had been on the Delaware forty-four years before the coming of Penn and thirty-seven years before that of the first Quaker, for the Swedish Church was then in full communion with the



FIRST PAGE OLD RECORDS, 1704.

Church of England and held the Apostolic succession intact.

Parishes and churches sprang up where these two, Keith and Talbot, went, but the influence of the former was greatest in Philadelphia, where over 500 Keithian Quakers were baptized into the Church.

Christ Church, Philadelphia, was built in 1695, one year before the present "Old Swedes" in Wilmington.

It may have been in some sense the first fruit of the Keithian schism. The Rev. Evan Evans was sent over as its rector in 1698, by Bishop Compton. He was a man of untiring energy and blameless life, of whom William Penn spoke well though with a certain polemical caution. Diligent in his special charge, he yet found time to do missionary work at many different stations in Pennsylvania and New Jersey. He organized a mission in Chester, where there were several Churchmen then resident and others ready to unite themselves with the Church.

Where this little company met we do not, now, know, probably in the houses of its members. Once every three weeks they met for worship and this small body of faithful men and women formed the nucleus of Saint Paul's parish, of which the Rev. Evan Evans was, so to speak, the father, and the Rev. John Talbot the godfather.

Next to these two as founders of Saint Paul's come those who organized the parish in 1704, most of whom were in all probability members of that early mission: Jasper Yeates, James Sandelands, the younger; Jeremiah Collett, Thomas Powell, John Hannamis, William Pickel, Henry Pierce, John Wade, Edward Danger, John Bristow, Samuel Bishop, Thomas Barnsley, James Mill, Edward Jennings, Ralph Pyle, Gabriel Friend (Neales Laerson's son) Thomas Baldwin, John Evans, John Maxfield, David Roberts, Isaac Calvert, Richard Adams, Thomas Butterfield, Williams Addams and Walter Martin.

Had James Sandelands, the elder, been living in 1700 I have no doubt he would have been one of the little band who met once a month to worship God according to the dictates of their own conscience. He died in 1692, comparatively young, after an active and enterprising life, eight years before the mission was established and ten before the church was built, and about his grave centers the early history of the first Saint Paul's church edifice.

And this was how it came about. The little company of worshippers of which we have spoken had no church home. Among them were Jasper Yeates, a son-in-law, and James, a son, of the elder Sandelands, the latter then about twenty-two years old. Robert French, of the lower counties, was also a son-in-law, and George Freeman, a man of some prominence in Chester, was another. The

family had sent to England for a memorial tablet to place over the father's grave and it was proposed to enclose the grave with a low wall. One of them, we cannot but believe it was Jasper Yeates, lawyer, merchant and man of affairs, suggested that this wall be carried up and so a church be built over his grave. The seed fell on good ground and in July, 1702, (O. S.) the foundations of St. Paul's were laid and by January 24th, 1703, (N. S.) seven months before its sister church of Saint Mary's, Burlington, New Jersey, the building was sufficiently completed to enable the people to worship in it. The first service was held on January 24th, 1703, the day before the Conversion of Saint Paul, the sermon being preached by the Rev. John Talbot. Mr. Evans was also present, Mr. Keith taking his place at Christ Church for the day. "After some debate" Mr. Talbot named the church Saint Paul's.

This first church building was of brick, 49 feet long by 26 feet wide. From ground to plate the walls were about 14 feet high and from ground to the highest point of the hipped roof was about 23 feet. The "rafters were of white oak hewed out with the broadaxe and the 'chancel' and aisles were paved with brick." The main entrance was by double doors on the north side, matched by similar ones opposite and between the two was a cross aisle, six feet wide, dividing the church. From this cross aisle there was an open space 20 by 14 feet, extending to the east end of the building where stood the communion table within a railed enclosure 8 feet by 6. On each side of this open space, called by the Rev. Mr. Ross the chancel, were three pews, each 5 by 4 feet, and to the right of the communion table, in the northeast corner, was an open space 8 by 5 feet in which stood the pulpit, while on the left a similar space held the reading desk and was afterwards fitted up as the "minister's pew."

At the west end of the church there were three rows of pews separated by narrow aisles, two and a half feet wide, five pews on each side, 5 by 4 feet, and three in the center, the one facing the "chancel" being 8 by 8 feet and known as the "Sandeland's double pew," as his house was then known as "Sandeland's double house." In the center of the floor of this pew the memorial tablet was first placed. This left about five feet in the rear of the church which was fitted with benches. The church would seat about 125 and its capacity, all standing room occupied, was nearly 250. Allusion is made in the records to a "gallery" in 1714 in a resolution for paying for joicer work on "the benches and common gallery," but the reference is evidently to the space behind the pews spoken of above. The pews were "built" by the pew-owners and were owned and could be devised by them, as any other property, for many years after the erection of the church. The church was lighted by a large window

at the east end and by two windows on each side and two at the west end. The building did not stand parallel with the present Third street but nearly east and west.

After the opening service on January 24th, 1702-03, the Rev. Mr. Evans continued his occasional ministrations until a regular missionary could be sent out from England, which was not until a year later. The Rev. Henry Nichols reached Chester March 1st, 1703-04, and on the 18th of April the parish was organized with Mr. Nichols as minister and William Pickel and Thomas Powell as wardens and Saint Paul's became a legal and ecclesiastical fact.

The building was finished as to the interior and furnished with a "Sun Dyall" and bell during 1704, the bell costing £5, the equivalent of about thirty dollars to-day.

Where this bell came from, since no such article was then made in the colonies, we do not know. It may have been the bell from the Tinecon church, a bell of varied and eventful experiences, which disappeared about this time. We only know that it was bought and hung, probably in the crotch of a tree, and that it was large enough to require a man and a rope to ring it. It served the church 39 years.

In 1704 also the large folio Bible, still in the possession of the church, was given to it by the Society in London, through Dr. Bray, the Commissary of the Bishop of London in Maryland and the actual inceptor of the Society for the Propagation of the Gospel in Foreign Parts, a Society to which Saint Paul's owes a large debt of gratitude for its fostering care for over 70 years, during which it expended in this parish alone over \$20,000. From communion alms during this and the following year, and from a gift of £7 from Sir Jeffrey Jeffrys, the church purchased a surplice and a silver chalice and salver in England. These were received between 1705 and 1707 and in gratitude for Sir Jeffreys' bounty the chalice was inscribed to him. About two years later the church received the gift of a chalice and salver from Queen Anne. I may say here that Saint Paul's received far less in gifts and money from outside the parish than many of its sister churches, notably Christ Church, Philadelphia, and Saint Mary's, Burlington, N. J.

To speak in modern wise the building and its equipment cost about \$2,000, of which the parishioners subscribed over \$1,600, besides gifts of lands from Thomas Powell and the younger James Sandelands, and before 1706 it was clear of debt. The list of subscribers to the completion of the interior and furnishing includes, in addition to the names given above, those of Thomas Linville, Joseph Powell, Edward Johnningson, Charles Brooks, Richard Kenderdine and the "Widow Calvert."

The Rev. Henry Nichols resigned in 1708 and the Rev. George Ross came to Chester from New Castle and served the parish one month. He was inhibited by the Society for leaving New Castle without permission. He went to Philadelphia and became school-master there and from there he sailed for England in 1710. His explanation was satisfactory to the Society and he returned to Chester in 1711 and remained here until 1714. From 1708 to 1711 the church had no minister. From 1714 to 1724 the Rev. John Humphreys was rector but does not seem to have been very acceptable to the people.

About 1715 the parish began the erection of a "parsonage." They got the walls about four feet above ground and then for some reason stopped. This was on the Powell lots over against the church. Nothing further was done in the matter of a "parsonage" for 45 years and the exact location of these historic cellar walls is unknown. An entry at this time reads as follows: "Strangers buried in the church in any part except pews to pay £3, those that hath pews to pay 2os and repair same properly within thirty days." From 1724 to 1728 the parish had no rector. During the first two years the Rev. John Talbot and the Rev. Richard Welton, then rector of Christ Church, Philadelphia, held occasional services here, and from 1726 to 1728 the Rev. Samuel Hesselius, Swedish pastor of Holy Trinity, Wilmington, came to the aid of the three English churches. I copy part of a communication from the parishes of Chester and Chichester to the London Society referring to the services of this excellent man. "For years together," they say, "we labored under such hard and unhappy circumstances that we had no minister to either baptize our infants, catechise our youth, administer the Sacrament of the Lord's Supper, visit the sick or bury the dead, neither had we any public divine service, but when this pious gentleman, during the space of about two years and six months, at our importunity, came among us and that was but every third Sunday, at the most; nay, so tender and indulgent was he over his people at Christina, that he preached for them at the usual hour for divine service and afterwards so indefatigably diligent was he that he came to us on the same day. * * * * And may there never be wanting plenty such faithful stewards over Christ's household."

Better times were in store for the struggling parish, and in 1728 the Rev. Richard Backhouse came to them. His rectorate of 21 years was not only one of the longest, but possibly the fullest of active work of any before or since. He lived and died among his people here. He had charge, as had his predecessors, of St. Paul's Church, Chester, the mission at Marcus Hook, and that at Concord, and to these he added missions at Pequea,

Herbert's chapel at Bemerton
Hardly more spacious is than this;
But Poet and Pastor, blent in one,
Clothed with a splendour, as of the sun,
That lowly and holy edifice.



SAINT PAUL'S CHURCH, 1703. BELL TOWER ADDED 1745.

It is not the wall of stone without
That makes the building small or great,
But the soul's light shining round about,
And the faith that overcometh doubt,
And the love that stronger is than hate.

Conestoga (about 40 miles away) and elsewhere, which he established and regularly visited, and when there was no schoolmaster here he kept school himself and often paid for rent of schoolhouse and fuel out of his own pocket. He gave two Sundays each month to Saint Paul's, one each to Marcus Hook and Concord and, as he writes, "others on week days." In 1740 he notes that Whitefield preached in Chester to "crowds of people." In 1742 he reported to the Society "Seventeen Quaker Meeting Houses and seven settled Presbyterian teachers in Chester county.

The same year he evidently felt some uneasiness over the fact that a Romish priest had settled in Lancaster, "where they had bought some lots and were building a Mass House." In 1743 he was much pleased by the liberality of his people in the matter of a new bell. This bell was made in England and weighed 216 pounds. It cost about \$100. In 1745 a "tower" or "turret," as it was called, was built about 8 feet from the west end of the church to receive the bell. It was half of wood and half of stone, 40 feet high and 14 by 12 at the base. The old bell was sold for £1, 10, 0. In 1748 he writes that the Moravians had hired a house in Marcus Hook to "keep their meetings in twice a month." This mission was not successful and we hear no more of it.

In 1749 he reports sixty communicants in Chester and Marcus Hook and forty in Pequea. In 1750 he wrote that "my churches at Chester, Marcus Hook and Concord consist of a body of sober, serious Christians," and he repeats nearly the same twelve years later. Worn out in the Master's service he died November 29, 1749, and was buried either in Saint Paul's church or churchyard, by the side of two of his children, but no stone marked his resting place and we know not where he lies.

After his death the church had no minister for nearly two years, when the Rev. Thomas Thompson was transferred to Chester from South Carolina in 1751. He was not adapted to the work and in character was not above reproach. He left the parish in 1753 and for the five following years the church was only occasionally opened for divine service, and that it was opened at all was due to the kindness of the Rev. Israel Acrelius, the historian of the Swedish Church in America, and pastor of "Old Swedes," Wilmington, and of his successor, the Rev. Eric Unander. Both were Swedish missionaries and, with their other duties, their visits to the three churches were necessarily few and often far between. It is written of Mr. Unander that in Chester, "He preached, visited the sick, baptized and administered the Sacrament." The vestries of Marcus Hook, Concord, Marlborough and New London, all English missions, united with Saint Paul's in a loving testimonial to his character and services.

Dark days were approaching for Saint Paul's and for many of her sister churches. Mr. Craig, who succeeded Mr. Thompson in the regular ministration here, was an able and good man, but the conditions of the time and his own personal relation to them crippled his work. The Rev. George Craig, a descendant of the Scotch "Comyns" and a man of education, was assigned to Chester in 1758 and died in 1783, having held the position of missionary to the three churches for twenty-five years, through the troublous times preceding, and during the Revolution, a fact which speaks volumes for his ability, discretion and personal character. He was buried under Saint Martin's church and the memorial tablet may still be seen in the floor of the basement of the present edifice. His great grandfather, George Cuming, Laird of Lochterlandich and, for thirty years, Provost of Elgin, lies under Saint Mary's aisle in Elgin cathedral and he himself under the little church in Marcus Hook.

Mr. Craig was probably living in Chester in 1781 as the parsonage was not "ordered" to be rented until the succeeding year. In 1775, when at the age of sixty-five, he married Margaretta Currie, of this place. The Curries came to Chester in 1730 and Dr. William Currie was a Vestryman of Saint Paul's.

In 1760 we find the first and only notice of the election of "sidesmen"—John Salkeld and William Marlow. A "sidesman" was an assistant to the wardens. In 1762 a lottery was set on foot for the purchase of a Glebe and building a parsonage. John Mather was trustee of the fund derived from it.

This method of raising money for both civil and religious purposes was then much in vogue, but in the end, becoming onerous, was prohibited by legislation. This prohibitive legislation was not based, however, upon any question of principle, for the lottery then was not regarded as in any sense wrong or objectionable save that the constant applications had become burdensome.

There is no record of the amount received from this venture but we can estimate it at about £350—as the parish at this time not only bought the McLoghlin lot on West Third street for £260, but also the addition to the burial ground on Welsh street, forming one-half of the present ground. The lot on Third street extended back to the Friends' Preparatory Meeting and had an offset at the rear to Edgmont avenue, with two buildings upon it, one afterwards used as a rectory, on Third street and another on Edgmont avenue. Repairs and alterations to the premises cost a large sum and in 1764 a second lottery, in connection with Saint Peter's, Philadelphia, produced £76-13-04.

Saint Paul's was closed during the Revolution. The last recorded meeting of the Vestry which Mr. Craig attended and at

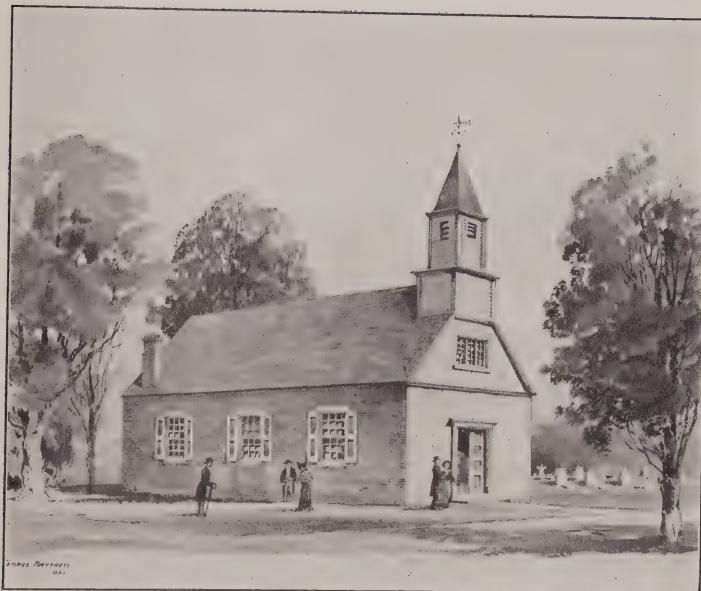


From 1788 to 1791 the Rev. James Connor served Saint Paul's irregularly and was succeeded by the Rev. Joseph Turner, then a deacon. He held the place intermittently until 1793, resigning then the charge of Saint Paul's, but retaining that of Saint Martin's, Marcus Hook, and Saint John's, Concord, which parish separated soon after from Saint Paul's and Saint Martin's. The Rev. Levi Heath was rector from 1796 to 1798 and in 1804 the Rev. Joshua Reece ministered at Saint Paul's for eight months, from Easter to December.

In 1874 Dr. William Currie and Joseph Withy represented the parish at the preliminary meeting for the organization of the Diocese and the following year John Shaw, John Crosby and Edward Vernon were the lay delegates from Saint Paul's to the first Diocesan Convention, and John Crosby and John Shaw signed the Articles of Association for the parish. In 1810 the clouds began to lift a little.

For only about six years out of the thirty-six from 1776 to 1812 had divine service been held in Saint Paul's and for those years only occasionally. In the year 1810, however, the church was repaired and refitted at a cost of \$557.00. At this time the roof was raised, the pulpit was removed from the northeast corner of the church to the center of the east end, within the railed enclosure which was enlarged for the purpose, and the east or chancel window boarded up. In the year 1812 the Rev. William Pryce accepted the rectorship which he held until 1816. He did not use the "parsonage house," evidently came to Chester only occasionally, and when he did, put up with Mrs. Engie at the Eagle Tavern (City Hotel), or with Col. Anderson (Columbia House.) Once more for two years the parish had no rector.

In 1818 the Rev. Jacob Morgan Douglass took charge but resigned in 1820. Again the parish had no rector for two years, but this was practically the last vacancy. Rev. Richard Umstead Morgan was called and accepted in 1822 and remained until 1831. In Mr. Douglass and Mr. Morgan the parish had two hard working ministers, but the awakening was not to be in their time, though they undoubtedly sowed the seed which was harvested in the next ten years. In fact to many the church life would seem to have touched its lowest point at the close of Mr. Morgan's ministry. When he came in 1822 there were seven communicants—when he left in 1831 there were none. These seven were: Mrs. Margaret Kerlin (died in 1824); Mrs. Elizabeth Fuller (died in 1823); Matthias Fuller, (removed in 1830); Mrs. Mary Robins and Mrs. Ann Siddons (removed in 1830, the latter 85 years old); Mrs. Elizabeth and Mrs. Susan Grantham, (removed in 1824).



SAINT PAUL'S CHURCH, 1896.

But it is said that the night always seems darkest before the dawn and, in 1831, with the coming of the Rev. John Baker Clemson to the parish, the dawn broke that was to usher in a long day of spiritual life and activity. The seed sown by Douglass and Morgan had not fallen upon stoney ground or by the wayside. Nourished by the strong, loving nature, warmed by the earnest spirituality, trained by the sanctified wisdom of Dr. Clemson, the revivified church bore fruit, even an hundred fold. He found a sleeping parish with the restlessness of the waking hour stirring its spirit but with eyes yet unopened—he left a parish once more fully awake to its privileges and responsibilities; he found the eternal springs of life welling beneath the surface of the parched ground and he gave them freedom and the blessing came; he found a church with no communicants—he left it with thirty-one. From that time its growth was steady. Were I called on to say which were the two most fruitful eras in the past story of Saint Paul's, I should answer without hesitation, the years between 1728 and 1749, and between 1831 and 1836.

But “Paul planted and Apollos watered.” The growth of Saint Paul's in the past sixty years has been too uniform to mark any period as especially favored. Good men, both clerical and lay, have done good work and God has given the increase. In 1836 there were recorded 31 communicants; 1840, 36; 1850, 58; 1860, 126; 1870, 200; 1880, 331; 1890, 386, 1900, 500 and over. In percentage the number increased from 1835 to 1840, at the rate of 35 per cent. for ten years; 1840 to 1850, 60 per cent.; 1850 to 1860, 117 per cent.; 1860 to 1870, 60 per cent.; 1870 to 1880, 65 per cent.; 1880 to 1890, 16 per cent.; 1890 to 1900, 40 per cent.

The greatest increase, after Dr. Clemson's time, was from 1850 to 1860, during which years the number of communicants more than doubled. This was during the rectorates of the Rev. Dr. Balch, Rev. Mr. Harris and Rev. Mr. Kendig. The new church had been completed in 1850 offering largely increased accommodation and there were other influences at work peculiar to the time making the growth exceptional.

Of events of interest from 1812 to 1835, apart from the spiritual life of the church, there were comparatively few. In 1818 the parish was legally incorporated, the incorporators being the wardens and vestrymen of that year. The charter is dated June 20. William Findlay was Governor, and Thomas Sergeant, Secretary of the Commonwealth at the time. The title according to the original document was “The Rector, Wardens and Vestry of St. Paul's, Chester,” and it provided for twelve vestrymen. It was amended in 1846 as to the title and number of vestrymen. In the first the word

"Church" was added after the words "St. Paul's," and the number of vestrymen was made nine instead of twelve.

In 1825 we note the first election of a secretary of the vestry. In 1830 the wardens were directed to dispose of the church properties on perpetual ground rent. Under this order the rectory and lot on West Third street were sold to William McCafferty in 1831 and the part of the same property on Edgmont avenue was bought by Ehrenrich Goeltz, father of George Goeltz, of this city, in 1839. In 1833 Mr. Clemson's salary from Saint Paul's was \$200. He was also rector of Saint Martin's and this year (1833) held services at Saint John's, Concord, for which the records say, he was "released" every third Sunday. This year also a committee was appointed to report plans for a new church, but it was finally decided to repair and refit the old.

In the spring of 1835 these "improvements" were begun and finished in the early part of September.

Mr. Clemson resigned in July and was succeeded by the Rev. Richard Drason Hall, who not only has left us a detailed account of these alterations, but also a brief history of the parish. The changes made are thus described by Mr. Hall: "The doors on the north and south sides of the church were closed up and windows set in their places. The floor and joists were renewed entirely and the pews reorganized and increased in number to twenty-seven. A doorway was made in the west end of the church and the two windows originally there closed up. A new chancel was built.

The former pulpit and reading desk, with some improvements, and alterations were made use of. A vestry room was erected at the east end of the church and a door made to communicate with the pulpit and chancel from the vestry. A gallery also was erected at the west end of the church, and in consequence of removing the ancient stone turret or tower which stood a few feet from the west end of the church and originally designed for a bell, a belfry was erected on the roof of the church and a new bell placed in it.

At the same time the interior of the church was much improved and beautified by rough casting in imitation of the blue granite stone and a new fence on the Ford line, and on the street east of the burial ground was set up. The hangings for the pulpit, carpet for the chancel and vestry, Astral lamps, cushion for communion, &c., &c., were furnished by the zeal and activity of the ladies and cost about \$80."

The entire cost of these repairs and additions was about \$845. The vestry room spoken of by Mr. Hall was 12 by 8 feet in dimension. The door communicating was either just south of the chanc-

cel rail or just within the rail on that side. In another place Mr. Hall alludes to the old bell tower in these words: "Most of the inhabitants of Chester and its vicinity are familiar with the curious tower that stood a few feet from the west end of the church and often has it excited a smile at its construction and inquiry as to its use.... It was entirely demolished in 1835 and the materials were chiefly used in erecting the vestry room at the east end of the building and in making the excellent walk from Ford's house to the end of the church, thus making it subservient to the benefit of generations to come." Within one generation after that vestryroom was itself demolished and that walk is to-day only a memory of our older people, and neither is regretted, while the destruction of the "curious tower" will always be a matter of regret only less deep than that felt for the useless demolition of the old church itself. "The old church," Mr. Hall writes, "not having been set apart, as far as we know, by any particular religious ceremony for sacred uses, the form of consecration was performed by the Rt. Rev. H. U. Onderdonk, assistant bishop of the Diocese of Pennsylvania, on Thursday, the 15th day of October, A. D. 1835. Several of the clergy were present and on that occasion about sixty persons partook of the communion."

*Mr. Hall resigned in 1837 and was succeeded by the Rev. Mortimer Richmond Talbot, twice rector of Saint Paul's, and still lovingly remembered by some amongst us. In 1839 a Sunday school and lecture room was built on the lot formerly rented to William Martin, just opposite the east end of the church, costing \$237.95. It was sold in 1852 to J. O. Deshong for \$65.00 and removed to the rear of the old Terrill lot on Fourth street. The following list of subscribers to this building may be of interest: Miss S. Barnard, John Style, Sarah Ann Crosby, John E. Dyer, Pierce Crosby, Mrs. Robert P. Crosby, John Cochran, E. R. Crosby, M. A. Deshong, William Dyer, J. O. Deshong, John Dyer, Samuel Edwards, J. F. Hill, J. B. Hunt, Mrs. Irwin, Mr. Johnson, John Kerlin, Charles A. Lodomus, Herman Lombart, Charles D. Manly, William Martin, Sarah Price, John D. Pierce, Esq., Mrs. Porter, T. Robinson, Charles W. Raborg, Levi Reynolds, G. R. Smith, J. W. Smith, W. D. Saunders, J. H. Terrill.

Mr. Talbot resigned in 1841 upon receiving his appointment as chaplain in the U. S. Navy in which service he remained until his death in 1863. When not at sea he did good work in various parishes, coming to Saint Paul's again in 1859 and remaining until 1861.

In 1842 the Rev. Greenbury W. Ridgeley became rector of

Saint Paul's, but in 1844, having taken the editorial charge of the Episcopal Recorder, he proposed to the parish either that they elect an associate rector, he giving up part of his salary, or that he should confine himself to Saint Paul's only, or resign entirely. The parish choose to call an associate rector and the call was accepted by the Rev. Anson Bois Hard, who held the position until 1849, when, owing to a throat affection which obliged him to give up preaching, he resigned, and Mr. Ridgeley resigned at the same time. In 1835 the income of the church was \$271.00, the rector's salary being \$200. In 1841 the vestry passed resolutions of regret on the occasion of the death of President Harrison, the church to be "clothed in the habiliments of woe and the people to wear crepe on the left arm for thirty days." In 1842 an excavation was made under the center of the building for a heater. In doing this some bones were found, which were reverently reburied. They were probably not those of James Sandelands, as some supposed. Quite a number of persons were buried under the old church, but the remains of James Sandelands lay west of the center. In 1843 the vestry again discussed the question of enlargement, but nothing came of it. At this time service was held in the morning at Saint Paul's for six months from April 1st, and at Saint Martin's in the morning the balance of the year. The lecture room was rented to a Miss Palmer for a school, but in 1845 was given rent free to the Rev. Mr. Hard for the same purpose.

The Rev. Charles W. Quick was elected rector in 1849 beginning his duties November 30. As early as 1843, as we have seen, attention had been called to the want of room not only for the Sunday school scholars, but for strangers, and even for the regular congregation, but for some years no action was taken. Committees were appointed and—disappointed, but no definite result reached. The signs of the times now all pointed to that period of civic growth which in fifty years has made a city of 35,000 people out of a village containing scarcely 2,000, and it became evident that not only was the church building too small for the parish as it was, but that no enlargement would enable it to meet the requirements of the immediate future.

In 1849 the building of a new church was decided upon. John Larkin, Jr., offered a fine lot on Broad street, diagonally opposite the lot on which the present church stands. The lot contained more than three-quarters of an acre and the offer included as much more as "might be needed." The vestry gladly accepted this offer and a committee was appointed to close the transaction. But a few of the parishioners got together in parish meeting and directed the vestry to build on the site of the old church. The vestry reluctantly



GIFTS OF QUEEN ANNE AND SIR JEFPRY JEFFRYS,
1705-1707.
PEWTER OFFERTORY PLATES, 1746.



SAINT PAUL'S CHURCH, 1836. FROM OLD SKETCH.

yielded, at least the majority of them, though they were in no sense bound to do so, and the offer was declined and thus one of the greatest opportunities was lost to the church. As might have been supposed the old site was useless for the purpose. It was too limited and the ground about it too full of graves to admit of a building of the size needed.

Finally a site was found on the Powell lots opposite the old church. The architect was Thomas U. Walter, of Philadelphia, who planned the Capitol at Washington, as at first designed. Plans and estimates were approved and the contract awarded to a Philadelphia bidder at his bid of \$4,786.00, he taking the old church at a valuation of \$300, and Rev. Mr. Quick, J. Gifford Johnson and J. M. Allen appointed building committee.

The demolition of the old church was a great mistake and even misfortune and, as it turned out, a useless sacrifice. The cornerstone of the new building was laid July 25, 1849, by Rt. Rev. Alfred Lee, Bishop of Delaware, in the absence of the Bishop of the Diocese, and the building completed in 1850. It stood, and still stands as Saint Paul's Chapel, about 93 feet from Welsh street, fronting Third.

The original building was about 26 feet from the street and about 60 feet long by 40 feet wide. It was constructed, as was often the case in those days, for economy of room, on the "English basement" plan. The basement, half below and half above ground, was used for the Sunday school, vestry room and other purposes, while the church proper, if I may use the term, was reached by a flight of steps on the outside leading to a front vestibule about 9 by 8 feet in size, above which, in the center of the south front, rose the tower. On each side of the steps to the vestibule was a door opening into the Sunday school room. At the north end of the church was a shallow chancel, 20 by 4½ feet deep, to which it is said some more zealous members objected as savoring of Papacy.

In the rear of the basement was placed the window from the west end of the old church where it may still be seen, but it dates back only to 1835. The reading desk of the old church, which dates far back of this was placed in the Sunday school room, where it stood until 1894, when it was removed. These, with the sacred vessels, the folio Bible, the communion table, the wardrobe from the old vestry room, now in the Dorcas room of the present parish building, the two pewter offertory plates, the bell and the Sandelands' memorial tablet were the only mementoes of the old in the new church, the wreckage saved from the storm of improvement.

The memorial stone with a fine sense of propriety and reverence had been placed in 1835 on its side on the outside of the south

wall of the old church and diligently whitewashed. By the personal effort of Dr. J. M. Allen it was cleaned and replaced in the basement wall on the inside of the new building. The figure "9" in the date 1692, which had been mutilated, was restored, that is, by mistake the figure "8" was substituted, making the date read 1682 instead of 1692 as it should.

While this was doing one of those loafing nuisances who, so often infest new constructions and condescend to oversee and advise gratuitously, made a wager that he could lise the stone and in the effort broke it in two.

The church was as we have said, completed in 1850, and then the trouble began. The builder proved untrustworthy. Mechanics liens were filed, a forced sale threatened and matters went so far that an offer was received from another organization to purchase the building. The money derived from subscriptions, donations, sale of ground, rents and other sources had been all expended and there was left a debt of \$5,364.00.

The building contracted to be constructed for \$4,786 had cost \$8,234. Dr. J. M. Allen had advanced a large amount, at personal inconvenience to pay the workmen, mortgaging his own property for the purpose. About this time Mr. Quick resigned and with his resignation Saint Martin's separated from Saint Paul's, and thereafter the three churches, which had so long formed one jurisdiction, had each its own rector.

The Rev. Dr. Balch, at the repeated and earnest desire of the people and the personal solicitation of his friend, Dr. Suddart, came to Saint Paul's and under his energetic administration, aided by the noble support given him by his vestry and people, the debt was paid before the end of the year—the parish subscribing \$3,987.66 and friends outside the parish \$865.58, while pew rents and premiums, offerings, etc., made up the amount, the balance still lacking of \$99.74 being given by John Larkin, Jr., the treasurer at the time.

I give here as a matter of interest to their friends and descendants a list of the pew owners for 1849, 1850 and 1851—names of those who helped in the building of the then new church:

Mrs. William Anderson, J. M. Allen, M. D., J. S. Arthur, George W. Bartram, Thomas Balch, Mrs. M. E. Beale, John Brooks, Mrs. James Burns, Joseph T. Burk, James Campbell, John E. Clyde, Mark Clegg, William Clark, James Cochrane, Beulah Cochrane, Fierce Crosby, Edward R. Crosby, John P. Crozer, John Crayton, George Caldwell, John Clark, John G. Dyer, William S. Davis, James Dalton, M. W. Deshong, John O. Deshong, John Diver, Samuel Edwards, Edward H. Engle, Abby Engle, Joseph Entwistle, Cadwallader Evans, John Ewing, Lydia E. Finch,

Thomas Forsythe, John Free, Ehrenrich Goeltz, James Hampson, R. E. Hannum, Rev. A. B. Hard, Mrs. Haines, J. H. Hill, William Hinkson, Capt. E. S. Howes, Mrs. Jane Irwin, John G. Johnson, R. M. Johnson, Charles A. Ladomus, Samuel Lamplugh, Charles Kenworthy, Mrs. A. B. Kerlin, John Larkin, Charles C. Larkin, Isaac Lloyd, H. B. Lyons, Charles D. Manly, James Martin, John Martin, J. R. Morris, Thomas McClay, Samuel A. Price, James J. Porter, M. D., Charles W. Raborg, Eliza Richards, Martha Smith, Capt. Richard Ross, Mrs. Thomas P. Smith, William Schureman, Samuel Shaw, David B. Stacey, Isaiah Stokes, Charles Taylor, Thomas T. Thurlow, Samuel Ulrich, Mary Walter, Alexander Wright, Isaac S. Williams, William Young, M. D.

The debt was practically paid before December 20th, 1861, and on Tuesday, December 22, the new church was consecrated by the Rt. Rev. Alonzo Potter, Bishop of the Diocese, the sermon being preached by Bishop Lee, of Delaware. The Rev. Dr. Balch resigned in 1853 and his friend, the Rev. Nathaniel Sayres Harris was called and accepted. During his rectorate the first and only "Year Book" was published in 1855. It was scarcely more than a leaflet containing some statistics of the parish and a pastoral letter from the rector. It had a list of 81 communicants. A "Sewing Circle" is mentioned, also a "Lay Circle" which met once a week for "social prayer."

I give the names of those in the communicant list, which do not appear in the list of pew owners given above, because they tell us who were the women who were active in the church work at the time of the building of the new church: Susan B. Allen, Maria Baxter, Anna M. Bartram, Pochantas Bartram, Anna Bourne, Rachel Crosby, Catherine Crosby, Amanda Crosby, Mary Crosby, Margaret Crozer, Sarah Jane Cochrane, Jane Dalton, Eliza Jane Forsythe, Sarah Ann Grubb, Lydia Grubb, Lucelia Caroline Grubb, Ann Green, Anna Gray, Mary Gibbs, Juliana Harris, Hetty W. Hard, Mary Hard, Sally A. Hard, Laura Hard, Louisa W. Hard, Annie D. Hunter, Mary Jane Haines, Anna Haines, Susanna Harris, Matilda Eldridge, Matilda Allen, Eliza Kerlin, Mary A. Kerlin, Caroline Larkin, Ellen Logan, Sarah Martin, Mary Ann Martin, Susan Marsh, Susan McGunegle, Miranda McAlpin, Ann North, Sarah B. Potter, Elizabeth Porter, Sarah Price, Mary Richards, Frances Reaston, Jeannette Standring, Jeannette Stacey, William Ludlow Grubb, Henry Allen, Daniel Thompson, Lewis Thatcher, Margaret Thatcher, Sarah Urian, Catherine Ulrich, Elizabeth Wright.

These names are given exactly as they appear in the printed list. The wardens were Pierce Crosby and George W. Bartram and the Vestrymen: Samuel Lamplugh, collector; Cadwallader

Evans, treasurer; Charles C. Larkin, clerk; John Larkin, Jr., W. L. Grubb, James Campbell and Alex. Wright.

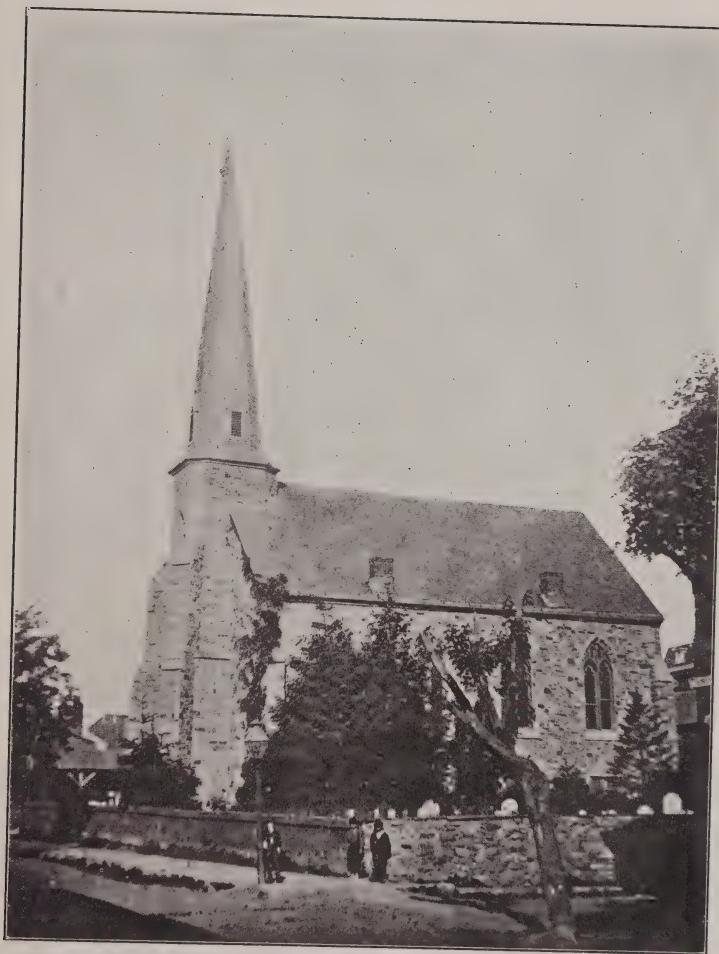
Mr. Harris resigning was succeeded by Rev. Daniel Kendig in 1855. Some time after the sale of the old parsonage on West Third street to McCafferty the church had purchased a building for a rectory on the east side of Market street, near Powell's Court (afterwards the residence of Y. S. Walter) for \$2,000, of which \$1200 was raised by the active efforts of the ladies in which Mrs. Sarah B. Potter, wife of Bishop Alonzo Potter, then resident here, took a leading part. This location was found to be "not agreeable" and the property was sold the same year to David Wilson. The church then bought of Mr. Larkin the lot on which the Third Presbyterian church now stands and Mr. Larkin built a parsonage upon it for the church. The lot was 100 feet front on Broad street and twenty feet were added to it, again through the efforts of Mrs. Potter and others. This building proving "inconvenient" was resold to Mr. Larkin and in December, 1855, the church purchased the residence of the late Rev. Henry Brown of a Mr. Wiggins for \$3000, but it was some time before the amount was fully paid.

The sum due upon this house, principal and interest, amounted in 1859 to \$2,136. Not till April, 1860, was the matter settled. All was then paid, the Rev. Mr. Talbot, then rector, advancing \$1000 on a mortgage on the property. This mortgage was afterward assigned to Joseph Taylor and by him sold to the Rev. Henry Brown, who in 1873, when the church was largely in debt for recent enlargement, bought the property for \$5000. Mr. J. B. McKeever, then accounting warden, opposing the sale to the last, but being overruled.

This was the last rectory owned by the parish, and in it Mr. Kendig lived for the three years from 1856 till his resignation in 1859. A schoolhouse was built for him on the adjoining lot, corner of Thirteenth and Upland, and was connected with the rectory by a covered way.

During Mr. Kendig's pastorate the Rev. Garrison Bylesby, since rector of Emmanuel church, Allegheny, and author of the history of the church in Allegheny county, was ordained deacon, the only ordination which has taken place within the walls of Saint Paul's church in the entire course of her history. He did not belong to the parish though born in Delaware county. Not one young man belonging to Saint Paul's has been set apart for the Master's service as priest or deacon within her walls. In this Saint Paul's has failed, and we can only hope that her record in the future may redeem that of the past.

The Harman lot which was purchased by the church in 1853, to increase the size of the churchyard, had upon it a small house



SAINT PAUL'S CHURCH, 1851.

and a blacksmith shop. The shop was demolished but the house was put in repair in 1858 and rented to the sexton and in 1861 a stable was built on the rectory lot and the Sunday school room was wainscotted and painted and alterations made costing \$736.00.

Mr. Talbot resigned in 1861. The parish then called the Rev. Mr. Newton and after, the Rev. Henry Brown. Both declined. The bishop then recommended the Rev. Jonathan Pinkney Hammond and he was called and accepted. During his rectorate of two years he also acted as Chaplain of the Government Hospital at Upland. He resigned the rectorate in 1862, being transferred to the hospital at Annapolis, and December 20 of the same year the Rev. Henry Brown was again called. When he was elected the vote on the first ballot stood 4 for Rev. Mr. Hoskyns, 4 for Rev. Mr. Brown and 1 for Rev. Mr. Duhammell; on the second ballot 5 for Mr. Brown and 4 for Mr. Hoskyns. On March 1, 1863, Mr. Brown began his long and faithful service of thirty years as rector of Saint Paul's. Many if not most of those here to-night knew this much loved pastor personally and if I would I could add nothing to what was said of him so lovingly two Sundays ago by his successor.

Mr. Brown's active ministerial life of sixty years was passed in but four parishes. He came to Saint Paul's in the vigor of middle life and with a ripe experience. His rectorate, to be precise extended over thirty years and three months and for five years after he dwelt among us as *rector emeritus*. He died in 1898.

In 1864 it became apparent that the church would have to be enlarged or a new one built. In 1865 plans and estimates including the purchase of property in the rear of the church were submitted, cost \$13,400. It was thought that it would be better to build a new church as there were great difficulties in the way of enlargement. Mr. Archbold offered \$5,000 and ground sufficient in the South ward. Mr. Larkin offered a lot in the North ward and \$2,000, which he afterwards raised to \$5,000. Mrs. Beale offered a lot of ground "sufficient for a church edifice."

The building of Saint Luke's church in the South ward, it was thought, would relieve the pressure on Saint Paul's and its erection may be considered the direct outcome of the overcrowding of the latter and the difficulty of providing adequate accommodation for a congregation rapidly growing in numbers, though there is little doubt that the establishment of a parish in the western section of the city would sooner or later have become a necessity. The cornerstone of Saint Luke's, a child of Saint Paul's, was laid February 1, 1866, by Rt. Rev. Bishop Stevens, assisted by the Rev. Henry Brown. Samuel Archbold, John B. McKeever, William H. Green, William A. Todd, J. R. T. Coates, Hon. William Ward and R. P.

Mercer, M. D., with their wives and others of St. Paul's people were active in this work. The church, though occupied in 1866, was not entirely completed until 1870. Charles Kenworthy left by his will \$250, and Elizabeth Kerlin, \$150, to the new parish and these sums were applied to the debt of the church. In 1880 it was free of all incumbrance. The communion plate was the gift of Edward A. Price and wife, the Bible was given by F. Stanhope Hill and Mrs. Hannah Depue and the Font was a memorial to John B. McKeever, a steady and liberal friend of the parish.

The relief afforded by the construction of Saint Luke's was, however, but temporary. The matter of Church enlargement again came up in 1869. In 1870 \$780 were spent on improvements and repairs of the Sunday school room. In 1871 Mr. Larkin fitted up Fulton Hall at his own expense with pews, etc., for afternoon services. These met with fair success for a time, but were later discontinued, and in 1872 it was determined to enlarge the Church building. Plans and estimates were made by the Messrs. Sims, architects, John Larkin, H. B. Taylor and Robert Hall appointed Building Committee, and the work was begun in earnest.

The front, including the tower, was torn down and the building lengthened about 23 feet, bringing it within about three feet of the line of Third street. The outside steps were done away with, the Church proper being reached by the two flights of stairs inside leading to a lobby above, which opened into the Church. The number of pews was increased to 100, exclusive of the gallery at the south end, the total sitting capacity being made 550. The interior was entirely renovated and decorated and the tower placed at the southeast corner. The cost of these changes was \$14,037.33, and shortly after the entire amount was paid by subscriptions and special offerings and donations, amounting to \$496.79 more than was required.

The Church was reopened Easter Sunday, 1873. In 1877 Mr. Larkin was authorized to expend the legacy of Charles Kenworthy, of \$650, in the building of a sexton's house. He constructed the present cottage on Welsh street on the site of the old Harman house at a cost of \$1,144.56; giving the balance of cost over and above the legacy, \$527.00 to the church.

In 1883 Mr. Brown preached an historical sermon on the occasion of the twentieth anniversary of his rectorate, which was published. In 1884 the interior of the church, the furniture and the organ were practically destroyed by a fire from a defective flue. The insurance, however, covered the main loss.

While the building was being repaired the First Presbyterian Church was placed at the disposal of Saint Paul's for afternoon ser-



SAINT PAUL'S CHURCH, 1873.

vice, a kindly offer thankfully accepted and acknowledged. A new organ, the one in present use, was bought for \$3,000. and paid for by the efforts of the ladies within the year.

In 1887, increased accommodation, both for the congregation and the Sunday school becoming necessary, a committee on Church Extension was appointed and plans and estimates submitted. From this time the question of enlargement or the construction of a new church was a matter of frequent discussion. It was urged then and later that the very life of the ancient parish depended upon removal to a position higher up in the growing city and more central for all connected with it, but not till 1895 did all this discussion result in definite action.

In 1891 extensive repairs and alterations were made to the church building, steam heat introduced, and a new vestry room built, all at a cost of about \$2,200, but this did not meet the pressing demand for more room. In 1891 the Rev. L. W. Doggett was appointed assistant to the rector, serving for one year, and in 1893, as stated, Mr. Brown resigned, and on June 1 the Rev. Francis M. Taitt entered upon what we all hope and pray may be a life-long ministry amongst us. Of the past ten years of the parish life it seems scarcely necessary for me to speak to you.

The beautiful church in which we are assembled to-night with the parish building adjoining, bear witness to the faithful spirit in which Saint Paul's has met the requirements of the new time, and has proved herself worthy of her past. But these are only the external signs and symbols of a greater work wrought in the hearts of men, renewed spiritual activity, greater knowledge of all the Church is and means, broader conceptions of duty, deeper insight into the beauty of holiness, of purity and of sacrifice.

While the need of a new church and of a parish building as a home for the varied activities of the church had been and was deeply felt, and while thinking members of Saint Paul's fully appreciated that the very life of the old parish depended upon the removal of the church building to a more central position, I do not believe that these forces would have crystallized into action without the energy of a purposeful will, the cheer of a confident leader, the inspiration of a spirit whose courage never wavered, whose faith in God and his people never failed.

The Building Committee of the present Church and parish building were: Charles W. Andrew, chairman; Rev. F. M. Taitt, Richard Wetherill, J. A. G. Campbell, Samuel H. Seeds, Elwood Tyson and William Shaler Johnson. The architects were George Nattress and Son, of Philadelphia, and the builder, William Provost, Jr., of Chester. The corner-stone, a block of marble from Mars Hill, Athens, taken from near where Saint Paul stood when

he preached to the Athenians, procured through the kindness of Captain William G. Randle, was laid by Bishop Whitaker, June 1, 1899, and the Church was completed by Easter, 1900. On Easter Day of that year the Church was first opened for divine service, the sermon being preached by Bishop Coleman, of Delaware.

Accompanying the Corner Stone was a letter from the Greek Government of which the following is a translation.

KINGDOM OF GREECE.

Ministry of Religion and Public Instruction.
General Superintendent of Antiquities and Museums.

Athens, November 29th, 1897.

To the Vice-Consul of the United States (at Athens) of America.
Mr. L. Nicolaides:

Replying to your letter of the 12th of last month, we send you what you ask on account of the Church in Chester, Pennsylvania, a block of stone which was cut, with the approval of the Ministry, from the Areopagus.

The General Superintendent,

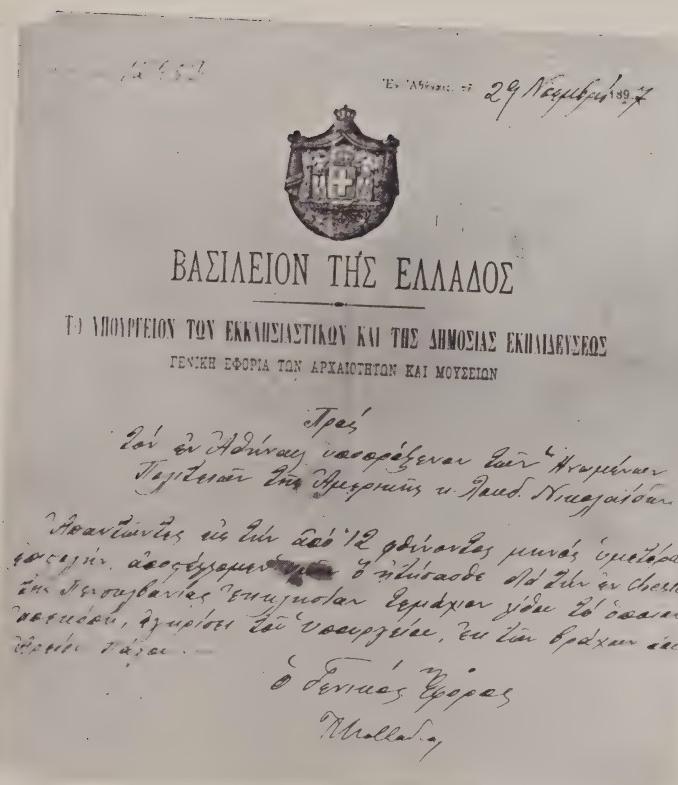
P. Kuppides.

The second church building at the corner of Welsh and Third streets, was in 1900, after the new church had been opened for divine service, appropriated, with the consent of the vestry, to the use of a colored mission. The mission was inaugurated in June, 1900, and has proved fairly successful. It will in time do a good work among those for whom it is intended.

On Sunday, January 25, the day of the Conversion of Saint Paul, and the two-hundredth anniversary of the opening of "Old Saint Paul's" for divine worship, the new Saint Paul's, the offering of over a thousand of His children, was consecrated to His glory and use.

The Consecrator was the Rt. Rev. O. W. Whitaker, D. D., L. L. D., Bishop of the Diocese, and the preacher, the Rt. Rev. Alexander Mackay-Smith, Bishop Coadjutor.





LETTER ACCOMPANYING CORNER STONE.

The Sunday-School.



The schools conducted by the schoolmasters sent out or supported by the London Society, could not be called Sunday schools, as we understand the term. They were more like the modern parochial school. The main object was the religious training of the young to which all else was subordinated. The Creed and Catechism were taught and the Bible lesson was a daily study. They were a sort of Sunday school and day school combined, not limited by Church lines and often attended by children of other Christian bodies. Mr. Hotchkine, speaking of Rowland Jones, one of the men sent out by the Society, says, "he was a patient schoolmaster who taught the Bible and the Catechism. The Bible was a text book in school and one girl committed the Gospel of Saint John to memory." From 1712 to 1714 Charles Richard Marsden was master of Saint Paul's school at a salary of £6. From 1714 to 1723, a Mr. Hersley. From 1723 to 1733 the reports of the Society do not show any school teacher in Chester, though we know that Rowland Jones was here in 1730.

John, brother of the rector, Rev. Richard Backhouse, was appointed in 1733. There were twenty children in his school. From 1736 to 1741 James Houston taught the school and from 1741 to 1744 Charles Fortescue. When the latter resigned in 1744 Mr. Backhouse himself took charge until 1747 when he appointed John Singleton, giving him the £10 extra allowed himself by the Society for the work and paying the rent of the school house and the cost of fuel out of his own pocket. After his time no teacher is mentioned in the reports as stationed here. Sunday schools, as we understand them, were introduced into the system of the Church of England, as all know, by George Raikes, in 1781, the object being mainly to keep the children of the poorer classes off the street and from evil companionship on the Lord's Day, and at first teachers were paid regular salaries. The Sunday school was introduced into New York by some devoted women in 1816, and from thence has spread throughout the land and among all Christian organizations. There was some attempt at Sunday school teaching in Saint Paul's prior to 1822, but nothing systematic. Saint Martin's took the lead by starting a Sunday school in 1823, with twelve teachers and sixty scholars. Saint Paul's school was organized

in 1824, was discontinued in 1825, and resumed in 1826. It was reorganized in 1829, with some changes in the system, and that year reported a membership of 142. In 1836 the first Bible class, consisting of eight members, was reported. This was discontinued in 1838, but in 1840 was successfully resumed and has continued a feature of the school ever since.

There is no mention of officers of the school prior to 1857 when Charles C. Larkin was superintendent, and continued to hold the office till 1860. Dr. J. M. Allen then took charge and filled the office for a short time, resigning it upon his appointment as surgeon in the army. Henry B. Taylor was then superintendent till 1864, when he was succeeded by Charles C. Larkin, who at that time resumed the duties of superintendent with Mr. Taylor as assistant. He held the place until 1873 when Charles H. Worthington was chosen, and in 1874 Mr. Taylor again became superintendent, and has held the office to this day. He has been superintendent 33 years, 29 consecutively, and assistant superintendent 9 making 42 years of service as an officer of the school. Charles H. Worthington was assistant from 1874 to 1891, when J. S. Platt was elected and holds the position to-day.

About 1853, Charles C. Larkin, assisted by R. M. Johnson, established an afternoon Sunday school in a school house which stood then about 250 feet west of the old Friends' Meeting House at Waterville. It is referred to in the convention reports as the "Branch School," and as numbering 12 teachers and over sixty scholars. It was not strictly speaking a "Church Work," and soon after lost what distinctive character it may have at first had, becoming and being known as a Union Sunday school.



Church Music.



We find on the records of Saint Paul's church the following entry dated April 21st, 1753, "at the same time it was agreed that each (of the Vestrymen) should pay William Marlow a crown for setting the Psalms in Church this ensuing year." April 14th, 1760, the Rev. George Craig "chose George Lownes to be Clerk."

This is all the records tell us of one hundred and forty years during which the old oak rafters echoed the hearty praises of the people of Saint Paul's in chant, and psalm, little of the former perhaps but of psalm and hymn and spiritual song much.

So with the melody of these years of simple praise filling our hearts we come to the days of organs and organists, of choirs and choir leaders, and to all that means of cultivated enjoyment and—of infinite vexation. It is of course possible that during these years there may have been at times some instrumental accompaniment, but if there was the records are silent on the subject.

On page 145 of the records is the following in the handwriting of the Rev. G. W. Ridgeley headed "Repairs of the Church": "Saint Paul's Church was closed from the 4th of June to the 7th of Aug., 1842, during which time the following repairs were made, &c.—an organ was also purchased." This, the first organ in Saint Paul's Church, at least the first recorded, was a small one, eight feet high by four wide, with four stops. Where it stood at first I do not know, but in 1844 it was "removed," to the center of the gallery, I presume, as it afterward stood there. In 1845 the usual screen of those days was placed in front to hide the blushes of the choristers, or, possibly, to enable them to compare "notes" without disturbing the congregation.

In 1849, while the new church was building, this organ spent a few months in retirement, I am told, in a quiet nook in another sacred edifice where instrumental music at least was unknown, and whence, when the fact of its presence was ascertained, it was promptly ejected. This organ continued in use until 1855, when it was exchanged for a larger one purchased of Joseph Buffington. In 1873, at the time the Church was enlarged, the ladies bought a new and much larger organ for \$1,000. This organ was seriously damaged by fire in 1884 and a new one was then purchased for \$3,000.

This is the one now in use in the new Church to which it was removed in 1900. So much for organs and now a word about the organists upon whose skill the silent mechanism depended to give it voice and power. From 1842 to 1844 the organist as well as the choir volunteered service, Mr. J. Gifford Johnson and Mrs. S. A. Engle taking the organ in turn. Previous to 1840, I am told that Mr. J. E. Clyde had been actively engaged in forming a volunteer choir and was connected with it several years. Dr. J. M. Allen was also prominent in this work and was choirleader both before and after his connection with the army. It was one of the many channels through which his energy found a way to serve the church he loved.

In 1854 William Appo was elected organist at a salary of \$50.00 and this year also the first Music Committee was appointed, consisting of the Rector, Dr. J. M. Allen and Mr. J. Gifford Johnson. It was designated "The Standing Committee on the Choir," a rather significant title.

In 1856 Mr. J. Gifford Johnson was requested again to serve as organist. This was probably in the line of economy. He must have declined as Mr. Appo continued to hold the position till 1856, when Miss Mary Allen, a daughter of Dr. J. M. Allen, was appointed at a salary of \$40, raised in 1866 to \$60, and in 1868 to \$100. In 1874 Mrs. S. A. Springer was elected. She resigned in 1878 and Miss Allen again took the place. In 1883 she resigned, having served as organist nearly twenty years and receiving the warm thanks of the vestry, a tribute well deserved. November, 1883, Miss Laura C. Larkin, who had acted as organist for two months after Miss Allen's resignation, was elected to the position, but declined.

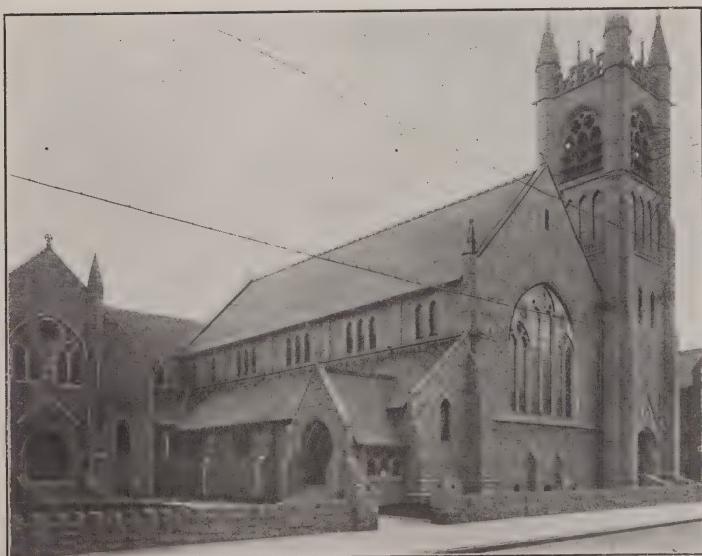
Mr. Francis Russell was then appointed for one month and held the position until August, 1884, when Mrs. Springer again took charge temporarily and in September Miss Annie Burk was appointed at a salary of \$200. Miss Burk, becoming Mrs. Hawkins in 1887, gave up the position and Miss Marguerite Rice acted as organist for five months and was then appointed to the position by the rector. Her salary was raised to \$300 in 1890. In 1891 she resigned on account of ill health. Some delay followed in filling her place and for two months during the summer Miss Mary Allen kindly gave her services. In November Miss Rice was well enough to resume her duties, but resigned finally in June, 1895, when Miss Catherine Campion was appointed and served until the summer of 1898. Mr. Frank N. Oglesby was then elected and served for three years, resigning in 1901. He was followed by the present able organist, Mr. Reese J. Frescoln. For the past two seasons Miss Mabel Battin has acted as substitute during the summer months and her work has been much appreciated.

Up to 1884 the position of choirmaster had been held by the organist. On May 5th of that year Mr. E. M. Hyde was elected to that position. I do not know how long he held it but in October, 1887, Mr. M. M. Allen, a son of Dr. J. M. Allen, was chosen. He resigned in 1889 and until the fall of 1891 Miss Rice acted as organist and choirleader. At that time Dr. R. S. Maison was elected and served until 1896 when the duties of the position devolved upon the organist, Miss Campion, until September, 1897, when Mr. George C. Tennant, the present most capable choirmaster, was chosen.





CORNER STONE. FROM MARS HILL, ATHENS.



SAINT PAUL'S CHURCH AND PARISH BUILDING, 1903.

Sextons.



The first sexton mentioned in the records of Saint Paul's is "my man." He was either Thomas Powell's or William Pickel's man, so much we know. In the warden's account of 1704 occurs this item, "By Pd my man ye office of Sexton in ye Church 7 weeks, 7s." Seven shillings for seven weeks—that was royal pay in those days. Next comes "Cuffy" or "Coffee" as it is indifferently spelt, an equally vague character, who does not get as much. He was probably a colored boy, possibly a slave—for Pennsylvania was not free from the national sin in the good old times. In the warden's account of 1712 he first appears on the stage, "By paid Cuffy for cleaning the Church, 5s." In 1713 the vestry resolve "that Coffee be paid 5 shill. for Attending the Church and Ringing the bell."

The account of the Rev. George Ross of the disposition of the communion alms in 1713 and 1714 has the following items: "6d to Cuffy and one shilling to Dick, David Roberts' boy, for ringing the Church Bell." Again, "Item, to the boy that rings the bell, 1 sh."

How long "Cuffy" and "Dick, David Roberts' boy," attended to the Church and rang the bell we do not know. Here they disappear from the records. David Roberts was a joiner and worked on the Church and was a member of Saint Paul's. His name appears often on the records, but Cuffy and Dick nevermore.

From this time to 1760 there is no mention of a sexton and the warden's accounts are missing from 1712 to 1729, while from the last date till 1760 these accounts only credit them with "sundry disbursements approved by the Vestry" without items. In 1760 mention is made of "Thomas Derrick, Sexton," and in 1761 he was succeeded by John Smith. In 1762 John Whitehead held the position at a salary of £1, 10, 0 per annum, raised in 1769 to £2. He is mentioned as sexton in 1777 and again in 1792 and some intermediate years. He served probably nearly thirty years. In 1792 Peter Salkeld, who was also a Vestryman, was appointed. He was to have pew No. 5 rent free and "the grass in Grave Yard." His name appears in 1794, 1795 and 1796 and in 1804, for which last year his salary was \$6.00. April, 1805, he is debited with two years salary. From this time until 1828 no sexton is named, at least the title does not appear on the records.

In 1811, 1812 and 1813 William McCafferty accounted to the wardens for sums received for "breaking ground" for burials until

June of the last year when Mark Winter accounted for the same. Both these were Vestrymen. In 1816 Mark Winter received \$4.00 for "Attending the Church House, &c., at the time the soldiers were there." This was probably Captain William Morgan's company from Delaware county who were in Chester for two weeks from October 14th to 28th, 1814, and were quartered in the church. At this time there was a camp of several thousand soldiers near Marcus Hook. In 1818 Mark Winter was in receipt of a salary of \$10.00. He retained the position until April, 1819. At this time it is probable that John Kelly was appointed. He was credited with money expended for "Tax and sundry repairs." He was also credited with \$32 rent due on "Church Lot," which Mark Winter had previously paid.

There is no allusion to a sexton in the minutes of vestry until 1828 when John Kelly is named but no salary is given. I am inclined to think he held the position from 1819 to 1835. At this time Charles Lear was appointed and acted as sexton until 1852. In 1836 his salary was \$12, in 1842, \$16, in 1844, \$18. Levi Nuttal served from 1852 to 1857. Nuttal had house rent free and \$30 per annum, raised in 1853 to \$35, and 1854 to \$50. Francis Williams was elected in October, 1857. After 1857 he was also collector of pew rents and received a commission averaging for the next seven years \$22.20, which would represent a pew rental of about \$560. After 1865 he received a salary in addition to his commission making \$114.17 per annum. In 1875 William Richmond was appointed, receiving same salary and commission. He held the place only six months when he resigned and was succeeded by William Griffith and he by Morris M. Turner in 1878. Griffith received the same salary and commission as Richmond; Turner received \$100.00 and no commission. William Patterson succeeded Turner in 1881 and was sexton until 1885 and was in every respect a good officer. He gave place to the present sexton James R. Cowley, who has for the past eighteen years proved himself faithful and efficient.



Individuals have not been named in this sketch unless some fact of record brought them into prominence. Thus the names of many who have done as much and perhaps more for the Church than those mentioned do not appear here as they do not appear on the records. Especially is this the case with many earnest and devoted women to whom the Church owes more possibly than to any other factor in its growth both in the past and present, yet whose names rarely, if ever, appear on its records:

Flowers whose dainty, subtle sweetness
 Fills the shadowy woodland ways.
 Yet whose beauty's full completeness,
 Hidden from all eyes
 Save those who love them, lies
 Where in the breeze the slender grass blade sways.

Lives of simple, earnest duty
 Filling earth with heavenly light,
 Whose rare grace and gentle beauty
 None may fully know
 Save He who loves them, so
 Gladly, hid with Christ, they pass from sight.



The Rev. Samuel Fitch Hotchkin, Historiographer of the Diocese, spoke briefly of the Swedish and English Churches. "Wicaco" he said "the site of the Old Swedes Church 'Gloria Dei' means 'a dwelling and fir trees,' or a collection of fir trees where Indians dwelt." He spoke of the Church at Christina, now Wilmington, at Bridgeport, at Swedesboro, N. J., of Saint James, Kinsessing, and others, all originally Swedish Churches, alluding to Dr. Nicholas Collins, long Rector of Gloria Dei, and the last of the Swedish pastors. "Swedish missionaries," he said, "came to this wild land in love for the 'White Christ' as the northern races called our Saviour, and not for worldly gain. * * * A part of the Church Records of Saint John's, Salem, N. J., are in the Swedish language. * * * God grant that a region where Swede, Dutchman, Englishman and American have so long served God in Christ may ever advance in Divine knowledge and Christian service. * * * After the revolution the Swedish Churches became a part of the Episcopal Church in America, and a blessed gift they were to us and would that now the intercommunion of these churches might bind us closer in bonds of Christian love; that we might share with that sister Church the glory of her history, of her noble leaders and of her grand Cathedrals and Universities. * * * In Heaven those from the North and the West will together praise God in His everlasting and glorious Kingdom. Let them learn the combined strain here on earth."



Delaware's Greeting.



The Rt. Rev. Leighton Coleman, D. D., LL. D., Bishop of Delaware, made a most eloquent address. He said that he brought the greeting of Delaware to Saint Paul's on this her two-hundredth birthday. He referred to the personal affection which existed between himself and the Rector of Saint Paul's, beginning when the latter was the Rector of Trinity parish, Philadelphia, a parish over which his own father had presided for more than twenty years, in which his own early life had been passed and about which clustered many of his happiest memories and associations. He spoke of the close proximity of Chester to Delaware, of the close and cordial relations which had existed between the churches in his own Diocese and those in Pennsylvania for, it might be said, all of these two hundred years, and of his having preached the first sermon in the new Saint Paul's at Easter time three years ago.

Then he spoke words of loving praise and of warning—praise for the accomplished work—warning against the possible danger of relaxed effort, the danger that the people of Saint Paul's might consider their work done in the happy accomplishment of the purpose and effort of the past seven years; lest they should be tempted to sit with folded hands content with the visible fruition of their desire and effort. All that had been done was but a step in the onward course of the Church. The larger building, the increased facilities, brought larger duties, increased responsibilities. These were but the equipment for future service—equipment and also inspiration. He wished the people of Saint Paul's to feel that, after all done, they were but beginning the greater work which lay before them in the coming years, work designed for them by God, earnest work, broadening out before them in this rapidly growing town in which the Church stands for so much and in which her responsibility to God and man is so great.





INTERIOR OF CHURCH, 1890.

**Thursday,
January Twenty-second.**



The evening of this day had been set apart for a social gathering of the members of the Parish and their friends, and over five hundred were present in the Parish Building to enjoy an hour or two of social converse and, incidentally, a cup of tea. The building was simply decorated and on the walls of the entrance hall hung many photographs of former rectors while in the Rector's study the old Communion service and other objects of historic interest were to be seen by the curious in such matters. Mutual congratulations and handshakings over the success thus far of the Bicentennial Celebration were the order of the evening. Could those present have looked forward to the results of the next two days in the extinction of the debt resting upon the Church House in which they were assembled, the spirit of thankfulness and cheer would have been still greater. Mrs. Richard Wetherill and her sixty-five aids succeeded in making the gathering one of the features of the Celebration.



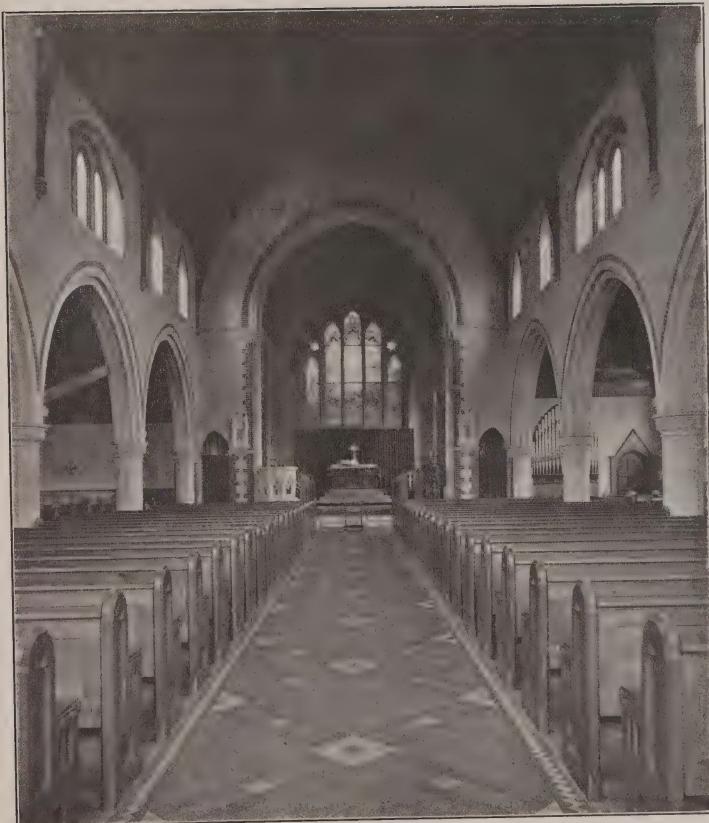
Saturday,
January Twenty-fourth.



This was, so far as the day of the month was concerned, the actual anniversary of the first opening of the old Saint Paul's for public worship. In a letter from Rev. John Talbot to Mr. Gillingham, dated May 3rd, 1703, he wrote of his visit to Chester: "I preached the first sermon that ever was there on Sunday the day before the Conversion of Saint Paul and after much debate what to call it, I named it Saint Paul's," and the Rev. George Keith, in his journal published after his return to England, has the following: "Sunday, January 24th, 1702 (1703 N. S.) I preached at Philadelphia on Matthew 5, 17, both in the forenoon and afternoon; Mr. Evans, the Minister at Philadelphia, having that day been at Chester, in Pennsylvania, to accompany Mr. Talbot who was to preach the first sermon in the church after it was built."

In the morning of this day there was a Celebration of the Holy Communion, the Rector being the Celebrant. The Rev. William Harrison Towle, Rector of Saint Luke's Church, Chester, made an excellent address, and thus the eve of the day set apart for the Consecration of the new Church was marked, in a way most fitting, by this solemn service.





INTERIOR OF CHURCH, 1903.

Sunday,
January Twenty-fifth.

✠

The Consecration.

✠

The morning of the Day of Consecration dawned cold and stormy. Snow had fallen and was still falling when the Church doors were thrown open to the people. Storm and cold without but within light and warmth, and the Church was filled with the members and friends of Saint Paul's. It was the two hundredth anniversary of the opening of the first Church building for divine worship and the day fixed for the Consecration of the new Church and the reverent joy which filled all hearts was deepened by the knowledge that on the evening before the last cent of debt upon the Parish Building had been paid and the Parish "owed no man anything." None who were present of the members of Saint Paul's will ever forget that day and that service.

The chants and hymn tunes were of the simplest so that all might join in the praise of Him to whom alone all glory, laud and honor is due for the crowning blessing of the day.

The Vestry of the Church met the Bishops and clergy at the door and preceeded them to the Chancel where the Instrument of Donation and Request for Consecration was read, and the Consecration service proceeded. At its close the Sentence of Consecration was read and then Hymn 482 was sung, the music having been composed for the occasion by Mr. Lewis H. Redter, of Philadelphia.

In loud exalted strains
 The King of Glory praise;
 O'er heaven and earth he reigns.
 Through everlasting days;
 But Sion, with his presence blest,
 Is his delight, his chosen rest.

Morning Prayer was then said followed by the singing of the hymn:

O God, our help in aged past,
Our hope for years to come,
Our shelter from the stormy blast
And our eternal home:

Before the sermon the following hymn, composed for the occasion by the Rector's Warden, William Shaler Johnson, was sung:

The branch from Sweden wafted
By winds and waves of God,
On branch from England grafted —
Twin shoots of Jesse's rod,
Have blossomed by the river
Beyond the fathers ken,
By grace of God, the Giver,
And toil and tears of men.

The tree our fathers planted
With earnest faith and prayer,
By God, the Spirit, granted
A growth beyond compare,
Now stands in noon-tide glory,
Crowned with the smiles and tears,
The faith, the work—the story
Of twice a hundred years.

Ere yet the rock's shade slanted
Across the Mayflower's sails.
The Church the cross had planted
In far New England vales—
Where witch-light gleams and falters,
Beneath the cross of flame,
The Church had built her altars
Before the Pilgrim came.

Ere yet the shadowy forest
Had vanished from the stream,
When man's need was the sorest,
And Penn's land but a dream—
The Church was on the river
To comfort, help and bless,
And sad souls to deliver
Lost in sin's wilderness.

HYMN 482.

LEWIS H. REDNER.

In loud Exalted Strains

In loud exalted strains the King of Glory

Praise our Heaven & Earth He reigns thro' e'er las

day unto Sion unto His presence west do His delight this

chosen race

And she hath battled ever
 With sin and wrong and shame,
 And she hath faltered never
 In trust in His great Name;
 And she hath ever striven
 To lead men's hearts above,
 And she hath ever given
 His message "God is Love."

And we who heir the story
 Of work our fathers wrought,
 And we who share the glory
 Of that good fight they fought;
 May we take up the burden
 Our fathers have laid down,
 Be ours their work, their guerdon,
 Their love, their hope, their crown.

Then praise we God the Father,
 And praise we God the Son,
 And God the Holy Spirit,
 Eternal Three in One;
 Till all the ransomed number
 Fall down about the throne,
 And honor, power, and glory
 Ascribe to God alone.

The Consecrator was the Rt. Rev. O. W. Whitaker, D. D. LL. D., Bishop of the Diocese of Pennsylvania and the sermon was preached by the Rt. Rev. Alexander Mackay-Smith, D. D., Bishop-Coadjutor.



The Sermon.



"The Altar shall be four square." Exodus XXVII: 1.

"One definition of man might be that he is the only animal which builds altars. Many animals build houses of one kind or another. The difference is an essential one. The animal which builds a house, be it bird or beast, or even man, is utilizing earthy materials to protect itself against earthy dangers and opponents. In the case of man, who builds more elaborately than other animals, it is curious to notice how he uses the very elements he would protect

himself from, as his servants to aid in building. He dreads fire, and so he bakes his bricks in fire to make a fire-proof house. He dreads water, and so he tempers his mortar with it to make all joints water-tight. He dreads thievish men, and so hires other men to build strong enough to keep men out. All this is analogous to the way all civil and social society is organized. For the whole object of Government and Law is to fortify men against themselves. They legislate against their own vices. They set high intellect against depraved intellect. They employ force to protect themselves against force.

But whether it be the house of the bird, or the lair of the beast, or the home of the man, or the structure of the State, it is all a variation, I repeat, of the principle that earthly ways are sought of giving earthly protection—that the materials used are relatively of a lower kind, and the purpose to be gained is mainly of a selfish nature. The idea of the Altar as distinguished from the house is a far nobler one. The house means protection by self—the altar, by God. Granted that men have horribly distorted and perverted the altar at times. Still it stands first of all, for man's homage to divine power. If the altar seeks protection for man, it is not, as in the house, by earthly means, but by heavenly. It means sacrificing ourselves to God. "I will not offer burnt offerings unto the Lord my God?" said King David, "of that which has cost me nothing." And, last of all, the highest idea of all in the altar, is not even selfish protection of ourselves by sacrificing our best to God, but aspiration to be what our Saviour calls "the child of God," through self sacrifice. No idea could be more sublime, or unselfish, than this. Compare it with the house idea. Every house seems to call out "I trust in the earth alone. Come ye Elements, and let me use my cunning in setting you against yourselves." But the Altar cries, "Oh, God, I would rise from earth to heaven. Help me to be a little like Thyself, that I may live unto others and unto Thee!" The house forgets *God*, the Altar forgets *earth*.

But I pass on to ask, secondly, how shall each of us build our altar to our Heavenly Father? "Men may rise on stepping stones of their dead selves to higher things," says the English seer, echoing the American poet, who in turn drew his own inspiration from S. Augustine. The thought suggests to us the truth that we may also build our altars out of stones quarried, not merely from our higher, but from our lower natures, cleansed and purified by the fires of sacrifice lighted on them. We can build our best by giving up our worst. Here is one stone of doubt, another of pride, another stone of lust, another of indolence, another of worldliness—each a stone of stumbling by itself. But lay them deep and pile them high, and they may become an altar, as you light your fire of



IN MEMORIAM, JOHN AND MARY THORNLEY.



IN MEMORIAM, HENRY M. HINKSON.

prayer and effort, and pour the incense of enthusiasm, until the flames leap up and the answering fire falls from heaven (as when Elijah built his altar on Mount Carmel), and consumes the burnt sacrifice, and the wood, and the stones, and the very dust.

And so from the idea of the altar and the material, we are led on to ask, thirdly, what shall be its shape. The text gives us the answer, "The altar shall be four-square." To every human altar raised to God there are four sides, four walls, if you will, each a wall of strength and power, to keep the interior stones together, and to give just proportion, and building-force to the whole. No altar worth the building is braced by mere sentiment alone. It is surrounded and bound by facts, by virtues, by absolute convictions, as well as sentiments, and but for these it would soon crumble to decay. Let us look at these four walls of the Christian altar. We will call them *life's quadrilateral*, and ask their names.

First, the right wall of our altar. Let it be called Equipoise in a man. This is the power of the oarsman who can row straight, because he puts equal power into either arm. It is fundamental with all strong Christians. To be soul-balanced is one of the rarest of qualities. The world is mainly made up of narrow people who are hard, and of broad people who are loose. When a man tells you he is liberal in his views, it means too often that he has no settled convictions, and is tolerant because he is indifferent. It also perhaps indicates that he does no work at all in the Church, and will hardly be missed when he goes. Blessed are the exceptions. So again when another man stands on his orthodoxy, it is too frequently accompanied by rigidity, and a somewhat bitter spirit of sitting in judgment. He is apt to put conformity above love. To my mind a Christian man ought to be one with a mind as broad as the ample sky, which reflects all human life, welcoming every new discovery, ready to offer sympathy to all sincere convictions, making allowances for the differences between men, and whenever his edge meets another's border line, rejoicing in the points of contact, rather than in the gaps. And yet such a man will not drift into laxity of faith or conduct. He will put an anchor down close by the divine Mastership of Jesus Christ, and knowing that every human being is somebody's slave, will prefer to be what Saint Paul called himself, "*the doulos*," the bondsman of Jesus. Or if he lifts his anchor, and rows off, it will be to follow Him who once walked the sea, rowing straight away with steady double stroke, that keeps the bow a-moving, yet in equipoise. The truth is that looking broadly at mankind we find certain conservative as well as radical instincts. The conservative are an inheritance from our fathers, the radical are due to our living to-day on the edge of a future when everything is

possible. We cannot escape the spirit of the time. Liberty is apt to make us lose our heads. In the far West there is such a thing as "prairie fever." It is a phrenzy which seizes with burning force on a man who finds himself on horseback, on the edge of a great prairie for the first time in his life. He is intoxicated by the thought of boundless galoping forever into the far away sunset. This is the danger of our age. Broad men go daft into agnosticism, atheism, (practically the same), intellectualism, materialism—what you will, galoping away, away, till lost in night. or sometimes they remain nominally in the Church, but lose all enthusiasm and become Gallios. Or narrow men become enthusiastic sectarians, by recoil from infidelity, but have no love left over for good elsewhere. Ah, happy the man who keeps at once his faith in science and in Christ, in intellect and in the Bible, in his church and yet in all Christians, in God and in man, in the house and the altar. His altar has for its strong right wall this power of equipoise. He keeps his balance, he rows straight, and neither loses his enthusiasm through a vague and cloudy liberalism, nor on the other extreme worships all his own faults and prejudices under the name of some fragment of a sect.

Secondly, the left wall of the altar. Let us call this Perspicacity, the art of seeing through *accidents* to *essentials*. This is the science of the physician, the power of the stethoscope. Your good doctor puts his tube against your chest. He hears all kinds of murmurous sounds there in the cave of life. It is his duty to pick out from among them the one sound that shows some thing wrong, and disregard the rest. This is the art of skilled diagnosis—the gift of perspicuousness, of seeing clearly. A faculty akin to this lies behind all intelligent Christian faith, and becomes a wall to its altar. It shuns all reasoning that ends in a bog. Let me illustrate. Many educated, and gifted, and humane men are trying to-day all over Europe and America to prove that all our deepest moral and spiritual truths have no foundation, except the effort of Nature to trick us into doing unselfish things to advance her processes, and preserve the race. They are passionately in earnest in trying to show that Conscience is no more than a secretion of the liver, and the most august voices of duty are only on a par with the coarsest promptings of nature—that base appetite and pure goodness have the same source. Nay, that there is no such thing as moral responsibility or free will, but that every decision and action of ours had its origin "in the quantity and distribution of the various forms of matter and energy which preceded the birth of our solar system." I am not blaming these students for the facts they gather, which underlie this reasoning. Facts are sacred truths. I believe in gathering facts even if they threaten to ruin the world—confident

that God will protect His own. But the Christian man has sufficient perspicacity to distinguish between facts, and human reasoning on them. He sees that there are two explanations of them, and that the higher has certainly as much force as the lower. He therefore wonders to see these ingenious men passionately partisan (as Professor Huxley was, for instance,) to advance by every argument, and frequently by tricks of rhetoric and quibbling, a result, which when all is said, can never be proved, but which will, if accepted, end all the beautiful order and progress of the world in utter chaos. The Christian has perspicacity enough to see that this very fact is a strong *a priori* argument against the validity of such reasoning. There must be a flaw, for it assumes that Nature has by a magnificent system of incessant law worked up from the slime, producing man at last as her flower, but only to create in him a mind which finally discovers "the beauty of holiness" to be such a delusion that there remains no argument to protect him from slaughtering out his race, and killing himself on the last corpse. Thus the end of order would be disorder, the purpose of law, chaos, the result of progress a blank—all of which is too self-contradictory to be admitted. For where should the order, law and progress come from in the first place if they were only to stultify themselves in the end? Nature demands a God, not a foolish or a fiendish cause behind it. It is because there are millions of intelligent men who feel this, and accept rather an infinitely wise God, behind all, a God manifested in Jesus Christ, that one is able to put perspicacity as the left wall to the Christian altar. We do not believe in such reasoning as results in proving an anarchist to be the only logical reasoner.

Thirdly, the further wall of the altar. Let us call this Adjustment. It is the power of the engineer or of the driver. A skillful driver will so handle his team as to get every pound of work out of the horses, and yet not exhaust them. A clever engineer gets piston and valve and gear so nicely adjusted that a heedless touch of the throttle either way will either "balk" or "rack" her. In the life of any Christian man or woman that altar is best built, and most acceptable to God, where the soul has learned best to put life to most uses without abuses, by self-adjustment. Cain and Abel sacrificed on seemingly equal altars. But the differing spirit made the differing gift. Nothing, dear friends, is so beautiful as self-restrained life, that yet gently presses on all its limits of useful action, and healthful enjoyment, reaching out on all sides, yet watchful of all its own evil tendencies. Do you know yourself? Have you ever studied out your particular weaknesses, and favorite sins, and set yourself to counteract them? At the same time have you ever pondered just what you could do to increase your good influence? I have known men and women of just such characters, in whom the

Gospel of Christ found its best illustration, of each of whom I could say, as the poet said of the river :

"O, could I flow like thee, and make thy stream
My great example as it is my theme!
Though deep, yet clear; though gentle, yet not dull;
Strong without rage; without o'erflowing, full.

We all love a man we can "tie to"—not a man of priggish temperament, or safe because harmless—but one with life enough to need a curb-bit, but consecration enough to adjust his own head-stall. Such a man will do forceful things. His business will discover that Christ is his Master—his family will rely on that fact — his friends will treat him like a solvent Savings Bank, and make large deposits of needs and faith in him; his Church will lean strongly on his loyalty and enthusiasm. Year by year his character will grow like an oak tree, which, I would remind you, is the symbol of calm strength, not because it is the biggest tree, but because it sends its giant limbs straight out at right angles to the trunk, and so covers most ground, and gives most shade in proportion to its size. So a man with strong will, who knows where he is weak, gains from God by prayer and effort, the capacity to so adjust a new power in him over against each old infirmity, that he makes no compromises with right and truth, but sends out sturdy limbs at right angles to a stalwart trunk, and shows a close grained fibre among the sappy, useless stocks about him.

Fourthly, the nearer side of the altar. Let us call this Muscularity. It corresponds to the lifting power of the athlete. It comes partly from practice, partly from knowledge. It may be seen physically in the man who can put up a two-hundred pound dumb-bell. Or you have perhaps noticed this lifting power in what is called an "hydraulic jack," or "oil pump," a little toy eighteen inches high. I have seen it put under a heavy freight car, and with a child to move the handle, the enormous mass is slowly lifted clear off the trucks. Our forefathers would have burned the inventor as a magician. Their descendants are often as foolishly incredulous about the power of Christian faith. The Bible says faith can move mountains. I have certainly seen it put more moral muscularity into weak women, racked with pain, than burly men possess. Myriads of Christian lives have pressing down on them great stones of sorrow, need, temptation, loneliness. But they raise arms made strong by prayer, and the power of Christ's example, and slowly the gigantic blocks are lifted clear of heart and head, and held there poised, not for hours or days but through long years—threatening but never crushing. In these days when men and women live on their nerves, not their muscles, when they abandon manly, sim-



IN MEMORIAM, JOHN B. AND SUSAN MCKEEVER.



IN MEMORIAM, LAVINIA A. DYER.

ple religion, and take refuge in sickly sentiment, or fretful whinings, or even in cowardly suicide, give me this Christian muscularity, which like our Master in Gethsemane, shrinks from pain, yet like Him, when it comes, braces itself to stand the shock with, "not my will but Thine be done." Such a faith makes great nations, as the want of it emasculates them. It is a reality. Perhaps it was in your mother's life, and kept her serene even to the end, when the dim eyes looked out at you from under the silver hair as she lay a dying. Or it is in your brother's life to-day, and makes him a better and a stronger man than you. It was in an old old man with whom I have talked recently, and about whom the shadows are thickening toward another dawn. Such a lifting-power may be yours here if you will. But it must be purchased with the prayer of perseverance and the constant reading of the word of God, and with self-surrender. But it will be worth the price.

These, then, are the four walls of the Christian altar. First, Equipoise, or the power of the oarsman. Second, Perspicacity, or the power of the physician. Third, Adjustment, or the power of the engineer. Fourth, Muscularity, or the power of the athlete. Such an altar, with each side interpreted in terms of Christian effort, shall never come to ruin. "O Tower of strength," says the great English poet of the iron Duke of Wellington, "which stood four square to all the winds which blew." So shall this altar stand, for "the altar shall be four square." You, young daughters of the Church, you, young men, my brothers, are you thus trying to build life's august quadrilateral altar? Pile high, then, the wood, and on it lay your own wild will, your wayward wishes. "The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, Thou will not despise." From that far city of the great King, of which we are told that it also "lieth four-square," like an altar, the answering fire shall come down to purify your gift. So your altars shall turn to God's altars, and you can say of every duty and of every joy "I have offered it up upon my altar, which is even Thine altar, O Lord of Hosts, my King and my God."

My dear friends, you will see the application of this line of thought to this occasion. This Church, this service to-day marks the placing of an old altar, built in this town of Chester two hundred years ago. How enormous, how continuous, how successful an effort that statement implies. The dead of many generations have worshipped before that altar and have had their character formed by what it stands for, and still to-day the altar remains, and is still a teaching altar, an inspiring, a powerful one in all the strength of Jesus Christ. You have a right to look back, as you do, with fond recollections to a far-off past. For all that the town of Chester stands for of good and noble principles you have pride.

In it all, through what this Church stands for, you have had your share and played your part. And how plain it is to you to-day that, as you contemplate these vanished generations, the only thing of any value which they spent their lives in toiling for, was their true Christian principles and their good examples. They may have been wealthy, or they may have been poor, they may have gratified their petty ambitions, or have been foiled. In the light of two centuries these things do not seem very important. But it has been of vast import whether they had, as the four sides of their altar, these great qualities of equipoise, perspicacity, adjustment and muscularity—for you have, or have not inherited their character. May the old altar which you have rebuilt have welded into it these noble Christian qualities! May these new walls bear their splendid message to the years to come, and may all the self sacrifice you have shown in building so beautifully be a thousand fold rewarded into your bosom. I congratulate you most heartily and pray that this edifice may teach multitudes how to build for the glory of God and the benefit of man, through many years to come."



The Confirmation.



The Church was again crowded in the evening when Bishop Whitaker administered the Apostolic Rite of Confirmation to a class of thirty-five. It will be in the future a source of pleasure to these young people that they renewed the vows taken for them in Baptism on this anniversary of the Church, taking a forward step in the Christian life even as she has passed forward into a new century. The address of the Bishop was one of especial power and spirituality. With this beautiful service closed the record of a day long to be remembered by all who were privileged to take part in its memorable services.





IN MEMORIAM, R. W. SHAW.



IN MEMORIAM, S. A. DYER AND C. B. DYER.

The New Saint Paul's.



Three church edifices have been built by Saint Paul's Parish at different times during the two hundred years of its parish life, the first in 1703, the second in 1851 and the third in 1900. There have been two enlargements of the older buildings, one in 1835 and the other in 1873, the last being almost equivalent to a new construction.

The present group of buildings, at the corner of East Broad and Madison streets, comprises the Church and Parish House.

The style of the Church is English Gothic of the Twelfth century, every detail being carefully studied from old examples. The general effect is that of dignified simplicity and true ecclesiastical character, with harmony in all its features. The plan is cruciform with Nave, Transept, Aisles, Chancel, Baptistry and organ chamber. A square tower rises at the north-west corner and here is the main entrance. Opposite this is another entrance through a carved stone porch looking towards the quadrangle and at the end of the south Transept, on Madison street, still another.

The most striking features of the interior of the Church are the lofty Chancel arch and carefully moulded arches and carved caps forming the arcades between Nave and Aisles. These are all of cut stone, as are also the large five-light Chancel window and the tracery windows at the end of the Nave and south Transept. The principal rafters. The Chancel window is placed designedly high to allow ample space for a Reredos and Altar of cut stone which it is hoped may some day be placed there. The seats are of oak. The passage ways of the Aisles are paved with mosaic work, the passage way of the Nave tiled, and the Chancel floor is of fine marble mosaic.

The external walls are of "Baltimore" granite, in random range work, with door ways and windows of "Indiana" limestone.

The Parish Building is connected with the Church by a doorway from the north Transept and also from the Chancel into the Choir room. The main entrance faces upon East Broad street and opens into a spacious hall, from which broad stairs lead up to the second floor and down to the basement. This hall is large enough to answer the purpose of a chapel should need be.

On the first floor, besides the hall mentioned, there are the Choir and Vesting rooms, the Rector's study, the Infant School room, and rooms for the different church organizations. On the second floor there is a large hall, with a fine open timber roof, capable of seating five hundred, and used as the main Sunday School room, from which class rooms can be set off by rolling partitions. This hall is also used for all exhibitions, entertainments and parish gatherings. On the same floor is a good sized and well equipped room for the Sunday School library. In the basement is the Gymnasium with its lockers and bath, the room of the Young Men's Chapter, a large and well furnished kitchen, closets and all other conveniences. The general style of the building is the same as the Church, the same material being used in the external walls and doorways.



Memorials.



The folio Bible, date 1701, presented to the Church by the Society for Promotion of Christian Knowledge, through Rev. Dr. Bray and Rev. George Keith in 1703.

"Silver Cupp and Salver" bought by the Church, a portion of the money being donated by Sir Jeffry Jeffrys and the articles inscribed to him. Received in 1705.

"Silver Cupp and Salver," the gift of Queen Anne. Received in 1707.

An Altar cross, given in memory of Sarah Beckham Price, by her children, 1893.

In 1894 a Service Book for the Altar was given by Saint Paul's Chapter of the Brotherhood of Saint Andrew, in memory of Milton Waugh, and a Book Rest, by Mrs. J. P. Eyre in memory of her husband.

This year also a silver Chalice was presented to the Church on which is the following inscription: "To the Glory of God and in Loving Memory of our Father and Mother—Samuel M. Ulrich, ob't December 6th, 1871—Catharine H. Ulrich, ob't December 1st, 1885."

In 1895 an Alms Basin of solid silver was given to the Church by the pupils and friends of Miss Robertson, daughter of the late Rev. Dr. J. J. Robertson, first foreign missionary of the Church in America. On the bottom within are the characters I. H. S. sur-

rounded by the Passion vine; on the upper side of the rim are the Cross and the emblems of the Trinity and of Eternity, the two latter combined, and, in raised letters, the sentence "All things come of Thee, O Lord, and of Thine own have we given Thee." Set in the Cross and in the emblem of the Trinity are bits of mosaic from the dome of the old Christian Church, now the Mosque, of Saint Sophia, at Constantinople. On the under side of the rim is the inscription: "To the Glory of God and in Loving Memory of our Teacher and Friend, Margaret Stanley Henshaw Robertson; died November 23rd, 1890. Saint Paul's Church, Chester, Penn., 1895."

At the same time an Altar Spoon was given in memory of Miss Robertson, by her nieces, Julia Theodora and Charlotte Shaler Johnson.

On Easter Sunday, 1896, the Church received three gifts from the widow and children of the late Samuel A. Dyer. The first was a Flagon of solid silver, washed with gold, simple in design and execution. Upon the side a raised cross, set with jewels, a carbuncle in the center, a sapphire and amethyst at top and bottom of the upright and topaz at the extremities of the arms. The second was a Chalice of similar material and workmanship with a like jewelled cross at the base. Both these were inscribed: "To the Glory of God and In Loving Remembrance of Samuel A. Dyer. Died November 25th, 1894." The third was a Paten corresponding in material and finish with the Chalice and inscribed: "S. A. D. —R. W. D. In piam memoriam Samuel A. Dyer."

About this time there was also given to the Church a Litany Desk, by Mrs. T. Edward Clyde, inscribed: "To the Glory of God and in Loving Memory of Anna Elizabeth and William Hinkson, Jr.," and a White Pulpit Fall, a Thankoffering, by Dr. J. M. Allen.

After the completion of the present Church and its opening for divine service the following gifts were made:

Pulpit of Caen stone, beautiful in its simplicity, given by Mrs. William B. Bolton, in memory of her grandfather, Rev. Anson B. Hard. The Baptismal Font now in use was also a memorial to the Rev. Anson B. Hard and was given by his children in 1882. This too is of Caen stone, simply and appropriately carved, having about the rim of the basin the inscription: "To the Glory of God and in blessed memory of Rev. Anson B. Hard, Born 1801, Died 1880."

Choir and Clergy Stalls, of carved oak, given by Mrs. Emma W. Hazard and inscribed: "In Loving Memory of Mary B. Walker, who departed this Life February, 1863. Given by her sister, Emma W. Hazard."

Communion rail, of oak and brass, given by Miss Eileen W. Brown, in memory of Mrs. Frank Field and Miss Mary W. Hard, daughters of Rev. A. B. Hard.

Two Hymn Boards, marble—one given in memory of Mrs. Helen Wilde and the other in memory of Mrs. William Greenwood, by their children.

Memorial windows:—

The Chancel window, a memorial to the Rev. Henry Brown, given by the members of Saint Paul's.

The Nativity, given by Miss Elizabeth Thornley, in memory of her parents, John and Mary Thornley.

The Crucifixion, given by Mrs. H. M. Hinkson, in memory of her husband, and inscribed: "In Loving Memory of Henry M. Hinkson, Born 1829, Died 1890."

The Resurrection, given by Mrs. D. Edwin Irving, in memory of her parents and inscribed: "In Loving Memory of John B. and Susan McKeever."

The Baptistry windows, given by Miss Laura J. Hard and Mrs. William Turnbull Frick, in memory of the wife and two children of the Rev. A. B. Hard and inscribed: "In Memoriam Esther W. Hard, Sallie H. Field, Charles H. Hard."

Window given by Post Wilde, G. A. R., in memory of Mrs. Thomas B. Shaw, and inscribed: "A tribute to Mrs. Rebecca Wilde Shaw from Post Wilde, No. 25, G. A. R."

The Good Shepherd, given by the Sunday School and inscribed: "In loving Memory of Lavinia Ashmead Dyer."

Window, given by Mrs. Helen Vaughan Baker, in memory of her parents, and inscribed: "In Loving Memory of Samuel Ashmead Dyer, 1894—Caroline Brognard Dyer, 1871."

There is in the Vestry room of the old Church, now Saint Paul's Chapel, a finely illustrated quarto Bible, date 1829, of which there is no record.

The small Baptismal Font, a marble bowl upheld by a wooden column, now in use in the Chapel, was given to the Church by Mrs. Young, the wife of Dr. W. S. Young, in 1850, and was in constant use until 1882 when it was replaced by the present one.

Two Prayer Books and two Hymnals, for the Chancel, were presented to the Church by Mrs. William H. Green, in memory of her husband.



Terms of Service.

Rectors and Officers of Saint Paul's.

Rev. Evan Evans,	Occasional,	1703 to 1704
Rev. Henry Nichols,	Rector,	1704 to 1708
Rev. George Ross,	One month,	1708
No minister		1708 to 1711
Rev. George Ross,	Rector,	1711 to 1714
Rev. John Humphrey,	Rector,	1714 to 1724
Rev. John Talbot and		
Rev. Richard Welton.	Occasional,	1724 to 1726
Rev. Samuel Hesselius,	Occasional,	1726 to 1728
Rev. Richard Backhouse,	Rector,	1728 to 1749
No minister,		1749 to 1751
Rev. Thomas Thompson.	Rector,	1751 to 1753
Provost Israel Acrelius and		
Rev. Eric Unander.	Occasional,	1753 to 1758
Rev. George Craig,	Rector,	1758 to 1783
No minister,		1783 to 1788
Rev. James Connor,	Rector,	1788 to 1791
Rev. Joseph Turner,	Rector,	1791 to 1793
No minister,		1793 to 1796
Rev. Levi Heath,	Rector,	1796 to 1798
No minister,		1798 to 1804
Rev. Joshua Reece,	Rector 8 m'ths,	1804
No minister,		1804 to 1812
Rev. William Pryce,	Rector,	1812 to 1816
No minister,		1816 to 1818
Rev. Jacob Morgan Douglass,	Rector,	1818 to 1820
No minister,		1810 to 1822
Rev. Richard Umsted Morgan,	Rector,	1822 to 1831
Rev. John Baker Clemson,	Rector,	1831 to 1835
Rev. Richard Drason Hall,	Rector,	1835 to 1837
Rev. Mortimer Richard Talbot,	Rector,	1837 to 1841
No minister,		1841 to 1842
Rev. Greenbury W. Ridgeley,	Rector,	1842 to 1849
Rev. Anson B. Hard,	Associate Rector,	1844 to 1849
Rev. Charles W. Quick,	Rector,	1849 to 1851
Rev. Lewis P. W. Balch, D. D.,	Rector,	1851 to 1853
Aev. Nathaniel Sayres Harris,	Rector,	1853 to 1855
Rev. Daniel Kendig,	Rector,	1855 to 1859
Rev. Mortimer Richard Talbot,	Rector,	1859 to 1861
Rev. Jonathan Pinckney Hammond,	Rector,	1861 to 1863
Rev. Henry Brown,	Rector,	1863 to 1893
Rev. Francis M. Taitt,	Rector,	1893



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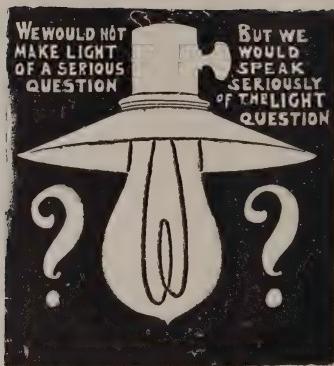
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CLEANLINESS—Should throw off no particles of soot or moisture.
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DEPOSITS,	- - -	\$950,000

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